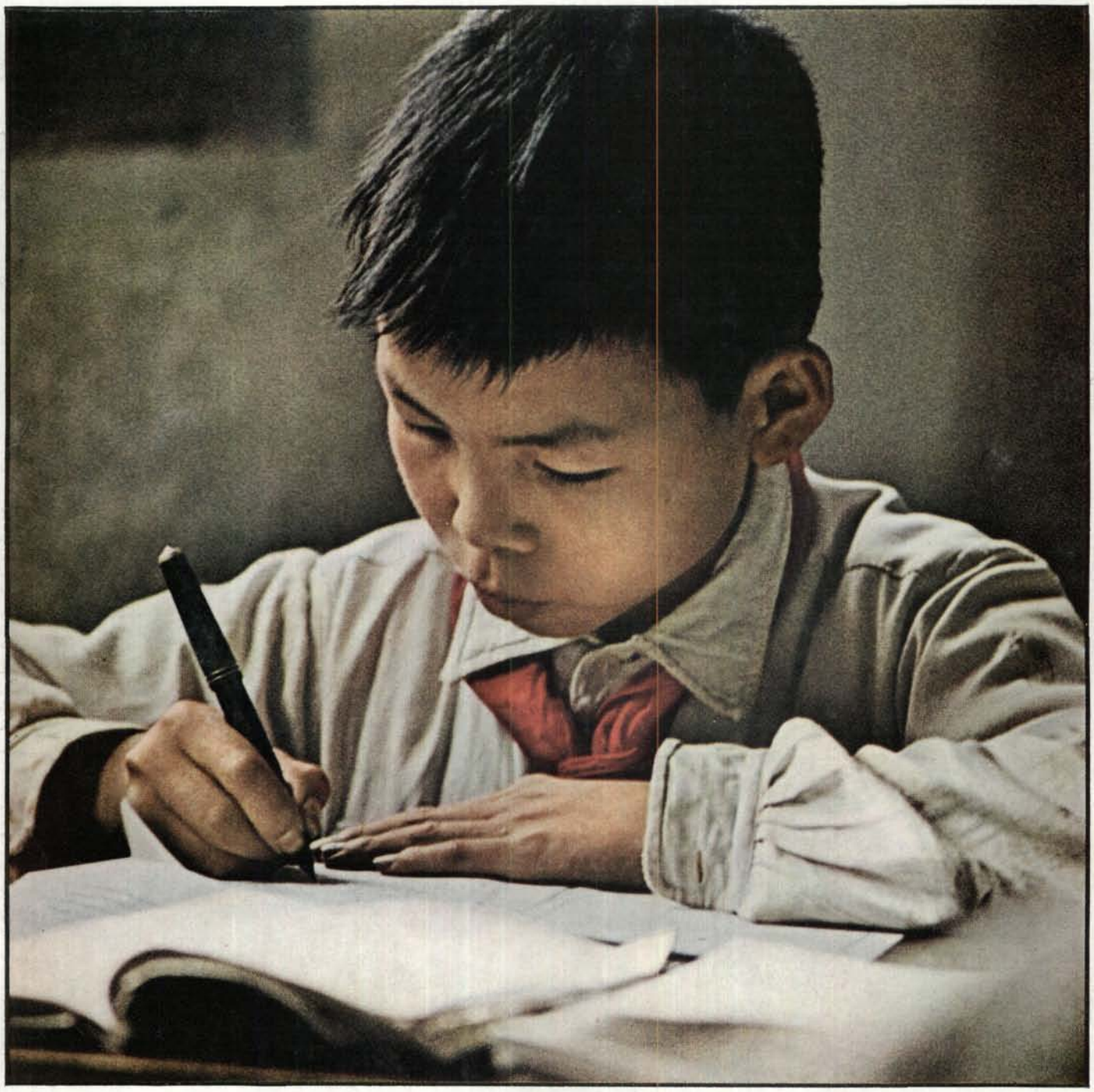
EDUCATION

Saturday Review

MARCH 4, 1972 50¢



How the Young Are Taught in Mao's China

Free Schools: A Time for Candor / Jonathan Kozol

Are There Better Ways to Teach Teachers?

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College education isn't the only thing that's gone up.

It now costs us twice as much to train a telephone installer as it did ten years ago.

But it's one of the best ways we know to improve your service. So we do it right.

Each of our training centers has a practice house. So a new installer can make mistakes on our wall, not yours.

There's also an 800-page textbook that suggests a right way to do everything.

Like leaving a small "drip loop" in the outside wire to keep water from running down the side of your house.

And drilling guide holes for screws so they won't split your baseboard.

And keeping telephone wires a safe distance from electric wires to protect you from shocks.

With 20,000 new installers this year to be trained at full pay, you can see why we worry about the high cost of training.

Despite rising costs like these, residential telephone rates have gone up only 8% overall since 1961. And long distance rates have actually gone down. While the cost of living has gone up 37%.

1971 Consumer Price Index Up 37%

1961

1971 Phone Rates Up 8% (C.P.I.)

Obviously, this can't go on.

Because the cost of providing you good telephone service is going up, telephone rates are going up, too—but based on the last ten years, far less than most things you buy.

AT&T and your local Bell Company.

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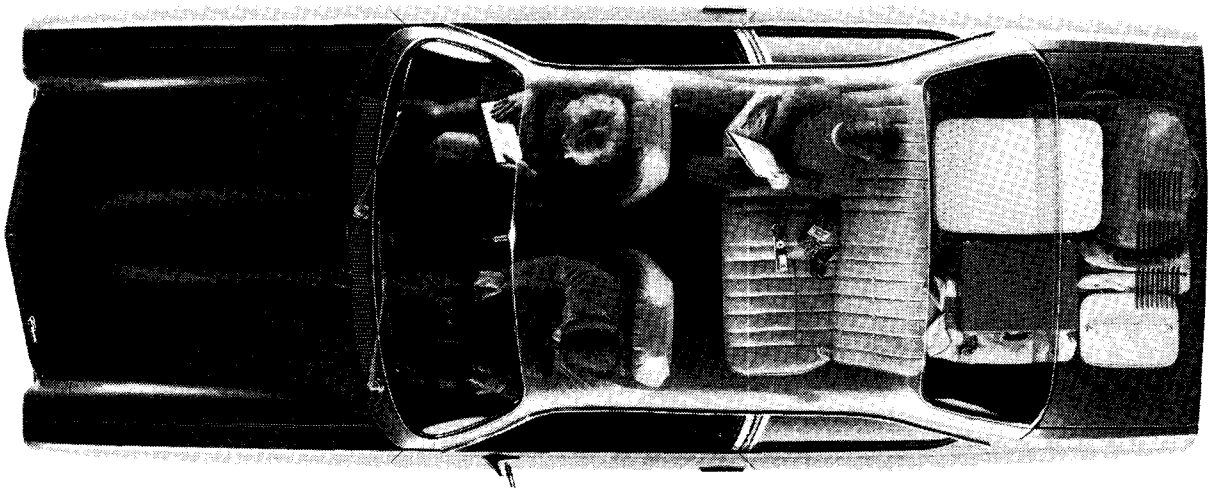

Chevrolet. Building a better way to see the U.S.A.

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Saturday Review

MARCH 4, 1972

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COLUMNS AND REVIEWS

4	Top of My Head	*Goodman Ace*
12	Phoenix Nest	*Martin Levin*
14	Trade Winds	*Cleveland Amory*
15	Letters to the Editor	
20	Music to My Ears	*Irving Kolodin*
34	TV-Radio	*Robert Lewis Shayon*
65	World of Dance	*Walter Terry*
66	Movies	*Hollis Alpert*
68	Manner of Speaking	*John Ciardi*

IDEAS

21	SR Student Travel 1972	
36	Editorial: Our Fair Share at the U.N.	*Richard L. Tobin*

EDUCATION

40	How the Young Are Taught in Mao's China	*Rhea Menzel Whitehead*
46	Are There Better Ways to Teach Teachers?	*Henry S. Resnik*
51	Free Schools: A Time for Candor	*Jonathan Kozol*
55	Why Teachers Will Oppose Tenure Laws	*Myron Lieberman*
57	"Montessori: A Modern Approach" by Paula Polk Lillard	*Augustus Trowbridge*
58	The Navajos Build a College	*Estelle Fuchs*

BOOKS

69	"Pakistan Crisis" by David Loshak	*Alexander Campbell*
69	Index of Books Reviewed	
90	Book Forum	

GAMES

72	Your Literary I.Q.
81	Wit Twister
81	Literary Crypt
98	Kingsley Double-Crostic No. 1978

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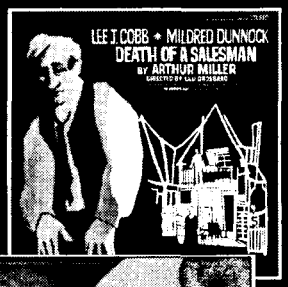

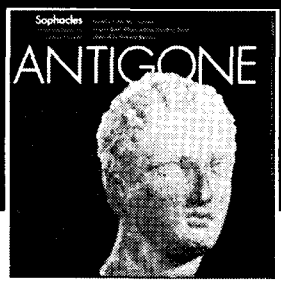

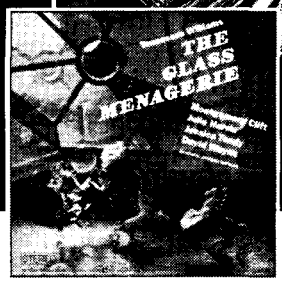

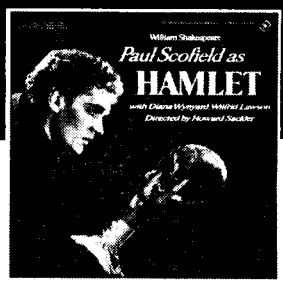

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Top of My Head

Goodman Ace

The Undeclared Peace

Mr. Xuan Thuy,
North Vietnam Delegate,
Paris Peace Talks,
Paris, France

Dear Sir:
First, I want to say I caught your recent appearance here on *Face the Nation,* and I admired the way your white teeth glistened under the TV lights when you smiled. I didn't quite understand what you were smiling about, considering the discussion was about Vietnam and the release of American POWs. But as a fan of your teeth, I would suggest you could be a cinch to do a commercial for Close-up white toothpaste when the war is over. Which brings me to my point.

Doubtless you have read our unwritten law (which is a feat in itself). It states that no Presidential candidate is permitted to criticize our President's suggested peace plan, because such criticism would "aid and abet the enemy." Which is you, party of the first part.

I am not a Presidential candidate, so I am free to criticize. However, if, after reading this letter, you feel aided and/or abetted, you are living in a fool's paradise. Everyone in this country is for peace. You can't divide us on that. We believe in the teachings of the Prince of Peace, who, 2,000 years ago, went to the Cross for His belief that mortal man should live in harmony and at peace with his neighbor.

The thing you don't understand, sir, is that in our country there are many princes of peace—Prince Muskie, Prince McGovern, Prince Lindsay, Prince Humphrey. This being an election year, these princes are being nailed by other princes of peace—Prince Nixon, Prince Agnew, Prince Rogers, Prince Kissinger, and Princess Martha Mitchell. They think you will misinterpret all the separate peace plans as weakness, thus prolonging the war. So some of our princes have been asked to shut up and stop talking about their peace while our President is trying to make his peace. Your hangup is you don't dig democracy at work.

Although I am a lower-case prince of peace, I am not too choked up about your administration's peace plan or ours. So I ask the simple question: "Does it really matter whose peace it is?" We all want to own a piece of the peace, but the way things are going, every time our President sends a peace proposal to the negotiating table, you come up with a new "Nevertheless and notwithstanding" and a sneaky fine-print "Whereas." Then we send back a "To wit" and a tricky "Ipso facto." And the fighting goes on, while, waiting in the wings for all you gentlemen to finish your act, the dove of peace flutters, ready to make an entrance to worldwide applause.

Intransigence. Isn't it about time for you to forgive us our intransigences, as we may forgive yours? The light that our people, and your people too, sir, have been told we see at the end of the tunnel is only the flash of bombs being dropped. And the war and the killing and the maiming go on. Only the color of the bodies has been changed to protect the re-election of a President here, and a President over there. And you can't smile that off on your TV appearances.

May I offer again a suggestion I made here some months ago about how to get a negotiated peace quickly. It's obvious all your North Vietnamese negotiators love Paris. Every night it's dinner at Maxim's, or a drink at Harry's American Bar, or a look at the Folies-Bergère. Why would they want to negotiate a quick peace and go back to North Vietnam? Move the peace talks to Provo, Utah, and we'll have peace overnight.

It's all detailed in my book, written about a year ago, which I'm sure you can buy at any book shop in North Vietnam. (Doubleday must have stocked them somewhere.) My quick-peace plan was so great that a comedian named Alan King, who must be gifted with ESP and a good memory, suggested the same idea almost verbatim on his TV special last month. Only he changed the name of the town from Provo, Utah, to Secaucus, New Jersey. Do you think he can sue me? Anyway, I hope he gets as many threatening letters from Secaucus as I did from Provo, to which I've already apologized.

In closing, I want to say I think our President was magnanimous in offering you $2-billion in cash to call the whole war off and to help start the rebuilding of both Vietnams. I don't know what the going price for peace is, but it sounds like a profitable deal to me. Look what we did for Germany and Japan. Wouldn't you like to beat *your* swords into Volkswagens and Sonys and listen to the sound of cash registers instead of all those B-52s?

You're welcome to that kind of aiding and abetting. It's greedy, but it will keep you in toothpaste and those white teeth flashing for years. Peace. □

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An Apache Indian child. A family of six in a tiny two-room house. No water. No heat. No electricity. In the center of this desolation Erlinda Cosay. A child of five. A child who hasn't seen her father since she was three. A child who must travel four miles a day to school. A child whose last dress was a castoff. Erlinda needs your help so she can help herself. And through Save the Children Federation you can give her that help. For $15 a month you can sponsor an American Indian child like Erlinda. So that there can be electricity in the house instead of kerosene and wood. So Erlinda can have a new dress. And books. So Erlinda's neighbors can improve their village. With a community well. A new road. Perhaps a laundromat. To make money to buy necessities to make dependent people independent. And for you there's even more. The chance to correspond with a child. To receive a photograph. And progress reports. Erlinda's mother instructs her in tribal customs, so Erlinda can learn about her past. Won't you help her learn about her future?

If the children are going to save the world, won't you please help save the children?

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- ☐ Bangladesh
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- ☐ Korea
- ☐ Southern U.S.

Enclosed is my first payment

- ☐ $15 monthly
- ☐ $45 quarterly
- ☐ $90 semi-annually
- ☐ $180 annually
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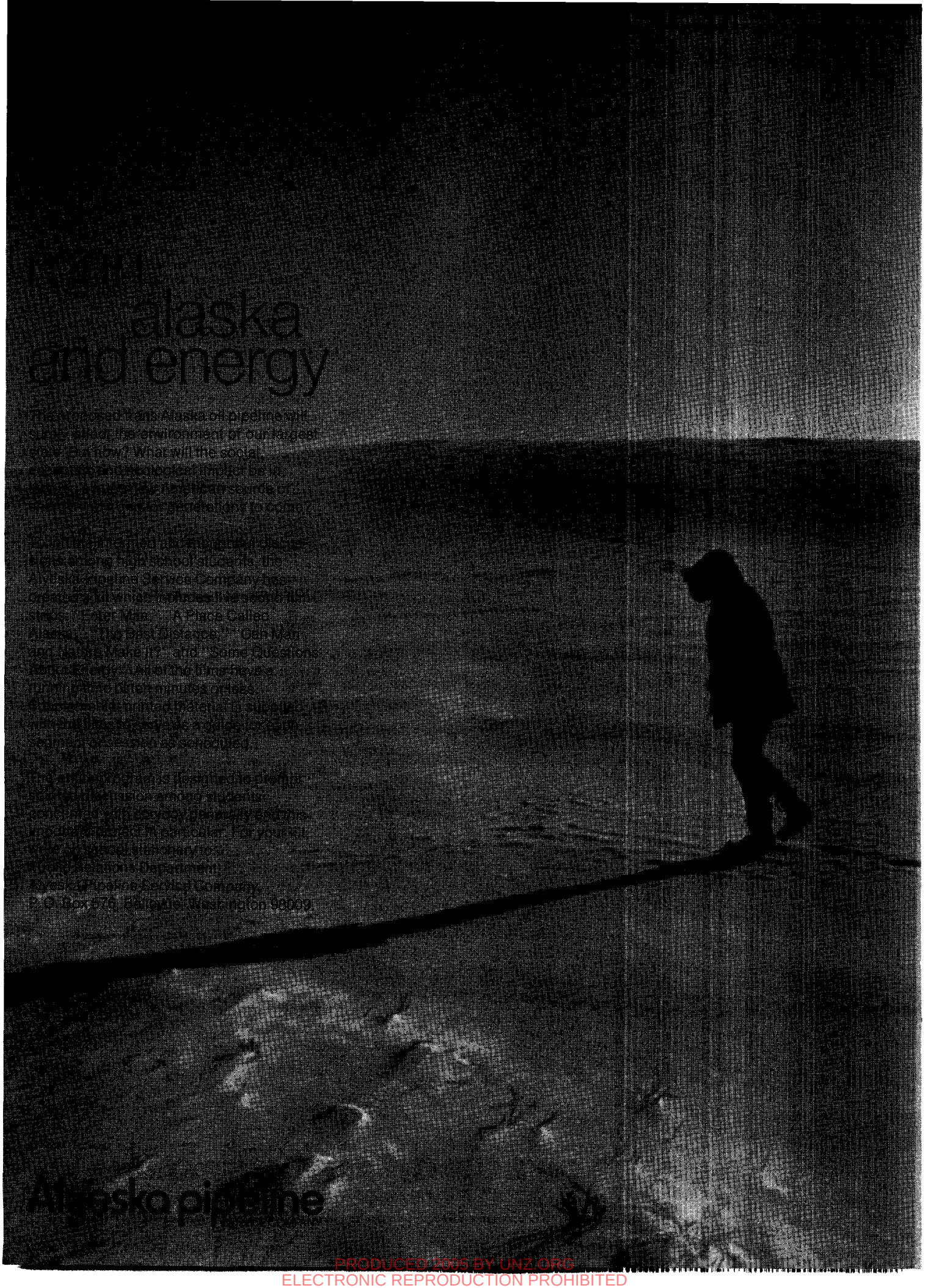

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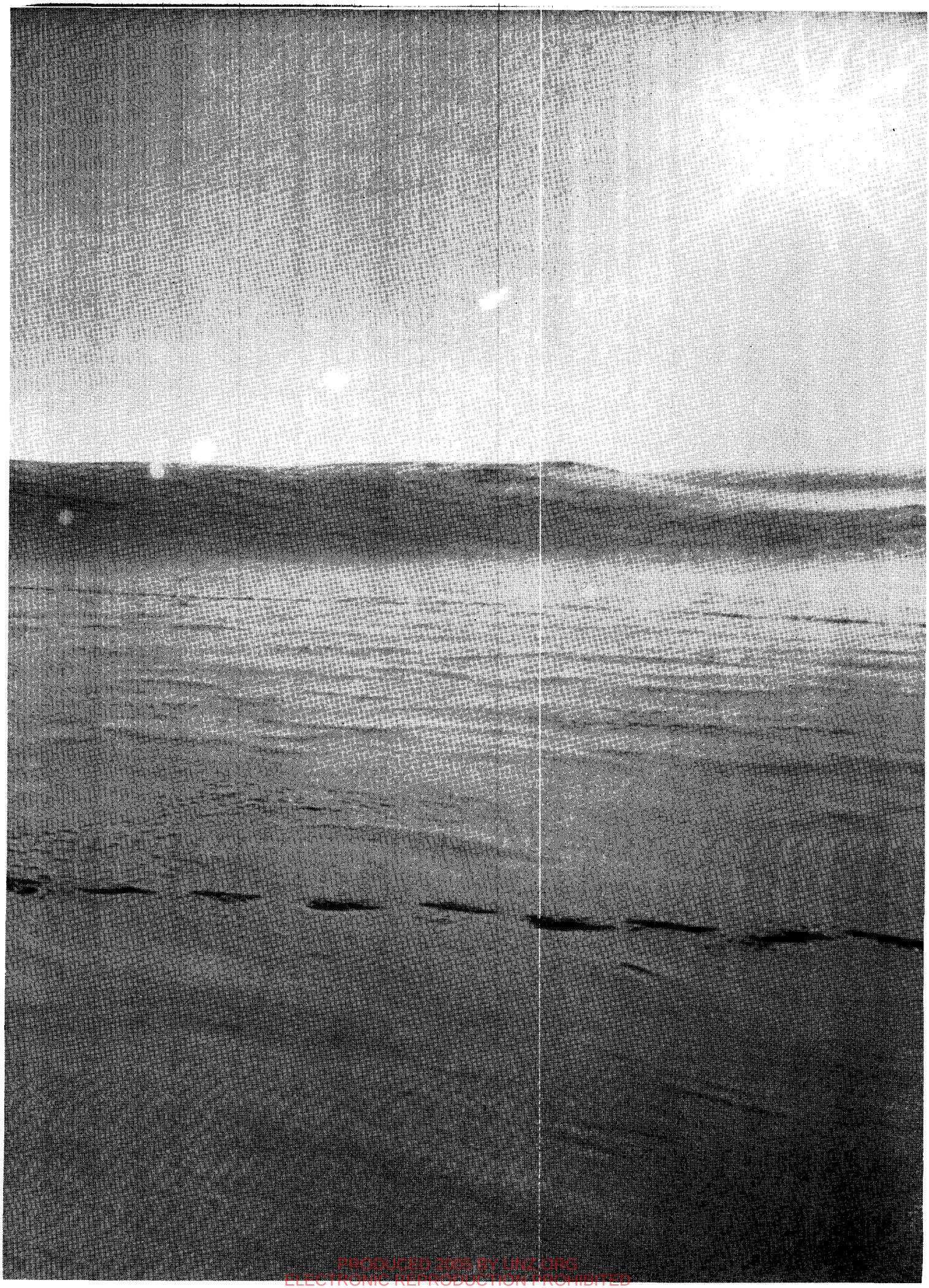

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WILLIAM THE CONQUEROR. Illegitimate son of a Norman duke. In 1066, he invaded England and defeated his rival at the Battle of Hastings – turning history around. It was he who built the mighty Tower of London to protect himself from those he had conquered.

KING EDWARD V. He was 13 when he and his younger brother vanished from their Tower cell. Two centuries later, what was assumed to be their bones were found beneath a staircase. Some historians say their uncle, Richard III, ordered them slain. Others are not so sure.

KING RICHARD III. His evil reputation may well be the greatest hoax of all time. But hero or villain, his death in battle at Bosworth Field marked the end of the War of the Roses –the series of bloody clashes between the houses of Lancaster and York over the crown.

Come, walk with Kings.

Come, walk with Kings and let the ancient gates of London's Tower creak shut behind you.

Walk with King Edward III as he sallies forth from the Tower cell where he's been locked up for years. He has vowed to avenge the murder of his father and to seize the kingdom from his mother and her lover.

Wasting little time, Edward threw his mother into a dungeon and tossed away the key. Then he had her lover beheaded.

Walk with the boy-king, Richard II. Stand fast with him as he faces an army of 100,000 rebels on Tower Hill and refuses to surrender his jeweled sword to their leader, Wat Tyler.

Tyler was executed on the spot. Then Richard rode forth, alone, into the howling mob and, in a child's voice, commanded the rebels to go home. And they did.

Walk with King Henry VI, a gentle and retiring man who doesn't even want to be King. He is a helpless pawn in a power struggle between his son and the sensual, violent Duke of York.

Arrested by the Duke's men, Henry was brought as a prisoner to the Tower with his golden spurs struck off and his feet bound under his horse by leather thongs. When his son was killed in battle years later and his value as a hostage was gone, Henry was murdered in his cell as he knelt, praying.

Come, walk with Kings. Walk with King Edward the Confessor as he sees a comet streak across the sky and predicts—accurately, it turned out—that a time of great evil was coming over the land.

Walk with King James I, whose taste for handsome young men was notorious, as he reluctantly sentences one of his favorites, the Earl of Somerset, to the Tower—then, weakening, pardons him.

Walk with King Henry V as he hurries about London, pawning the Crown Jewels and even the altar linen from his private chapel to raise money for an invasion of France—an invasion that would result in his astonishing victory at Agincourt.

To walk with Kings, you need only two things:

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Phoenix Nest

Edited by Martin Levin

My Time Is Their Time

The burden of being an Airline Official Timekeeper rests uneasily on my shoulders. Especially since I have no qualifications for the job; it was merely assigned to me.

It happened last week on a flight from New York to Chicago. I was sitting at the edge of my seat, minding my own business, and pondering airline euphemisms—the bag labeled "for motion discomfort," the card telling what to do in the event of "a water landing," the instructions for using oxygen masks "should the occasion arise." Airlines never say ditch, crash, blow up, or throw up. Suddenly, the voice of the stewardess broke my concentration.

"Pardon me, sir, can you tell me the time?"

Now a man gets a funny feeling when he's flying on a commercial airline and they ask him for the correct time. I mean, shouldn't they know?

I quickly decided that the stewardess really knew what time it was but was either: a) nervous about landing and trying to make conversation, or b) turned on by my crew cut and attempting to pick me up.

"Nine thirty-two," I said with a slow smile. "Do you fly here often?"

She didn't answer. She had already turned away and had reached for a microphone.

"Ladies and gentlemen, we are now landing at Chicago's O'Hare International Airport. The time is nine thirty-two. . . ."

She had more to say, but I wasn't listening. Appalled, I was busy watching the other passengers setting their watches to exactly 9:32. My time. And my watch is never right.

I've got to fly to Chicago again next week, and frankly, I'm worried motion discomfort over my new role with the airline. This time, they'll probably want to know the altitude.

Dereck Williamson

Sounds in the Night: The Trail of the Lonesome Whine

A man, singing, passed under my window the other night. He was a baritone of poor quality, and his song was not one I would have chosen. Still, as it came to me fourteen stories above the street, it was a cheerful departure from the usual noise of racing fire engines. He was singing "I've Been Workin' on the Railroad." I felt that his tempo was too slow, and at times he was flat, but one should not be too critical at midnight, especially at a time when street singers are in such short supply.

Generally, at that hour, the sounds that rise to my windows are the screeching brakes of cars turning from University Place to run along the north side of Washington Square or the monkey cries of New York University students who live in nearby dormitories. My vagrant soloist, therefore, was welcome, and it was pleasant to lie in bed and listen to him.

He had come through the square, I decided, and had stopped on the corner, possibly obeying an old habit of not crossing against a red light and because he clearly was in no hurry. He stopped again, and I could only surmise that a shoelace had broken, and he was repairing it. He went on singing, but his voice, during the broken shoelace operation, changed color and volume as he bent over after raising his foot to a fire hydrant.

When he reached the corner of Waverly Place and Greene Street, he halted again and finished his song. I guessed that he was fishing around his repertory, but apparently it was a limited one, for when he began singing again it was "I've Been Workin' on the Railroad." I rather hoped he would offer "Oh, Where Is My Wandering Boy Tonight?" "The Trail of the Lonesome Pine," or even something more recent like "Where, Oh Where Has My Little Dog Gone?"

He trudged east to Broadway, his voice dying away as he made for the BMT subway that would carry him home to Brooklyn or, more probably, Jackson Heights in Queens.

Good street singing certainly has fallen off—at least in the part of Greenwich Village where I live. I used to hear lively quartets and even a chorus now and then. Today the best we can expect is an errant tenor or baritone at fairly rare intervals. No quartets, no good choruses, and never a soprano.

Even on the fine nights of spring and autumn there is a dearth of singing. Some people blame the change on radio and television or late movies or Nixon and the reluctance of young men with good voices to walk around at midnight singing. An earlier hour, of course, is out of the question. Even midnight seems early, but today we have so many otherwise amiable men and women ready to complain if singers break the silence at 2 a.m. or 3 a.m. that even Caruso would hesitate to sing. And yet, as we all know, many songs sound better in the post-midnight hours. Voices carry better, singers have more courage.

I can remember, some time back, waking at 3:12 a.m.—I checked my clock—and hearing a tenor give a flawless rendition of "Climb Up on My Knee, Sonny Boy." It was superb. Richard Tucker of the Metropolitan could hardly have done it better.

John Ferris

Rhymes and Ditties For Middle-Size Cities

III—Pittsburgh

"Tear it down,"
said Frank Lloyd Wright
"—except the jail."
Tear it down?
Upend U.S. Steel,
I-beams toppling
left and right?
Tear it down?
Level J&L
and lose the only
open hearth downtown?
No, tear it down and destiny fails
to justify this triple trench
where, eons back, it tied the tails
of three young rivers. Indians laughed
and gave the whole thing to the French
who, gaining neither glory nor graft,
contrived to give it away again,
but the British under Braddock
spanned
the Alleghenies toward Fort Duquesne
and stopped. The British understand.
When the South attacked in the Civil
War,
they kept to the other end of the state.
So clouds hung heavy a century more,
till Pittsburghers cleared the smoke
away
and found that the air, when clean, is
gray.
Councils were called. The coal burned
late.
Then, lo! Tall buildings began to rise
and fountains of words from the
wealthy wise:
"The Renaissance City" (no, it's true!)
"The Golden Triangle" lines the sky
whose color, in Pittsburgh terms, is
"blue."
These transplants took with such
success
that only a quirk or two still lie
in the city map, whose streets confess
what no one revealed
to Frank Lloyd Wright.
Memory fails.
No one recalls
hearing the jailers rant,
but visitors who inspect
the trails have often gaped
where, quietly one night
near Grant, next to the jail,
Fifth Avenue crossed Sixth
and escaped.

Alan Van Dine

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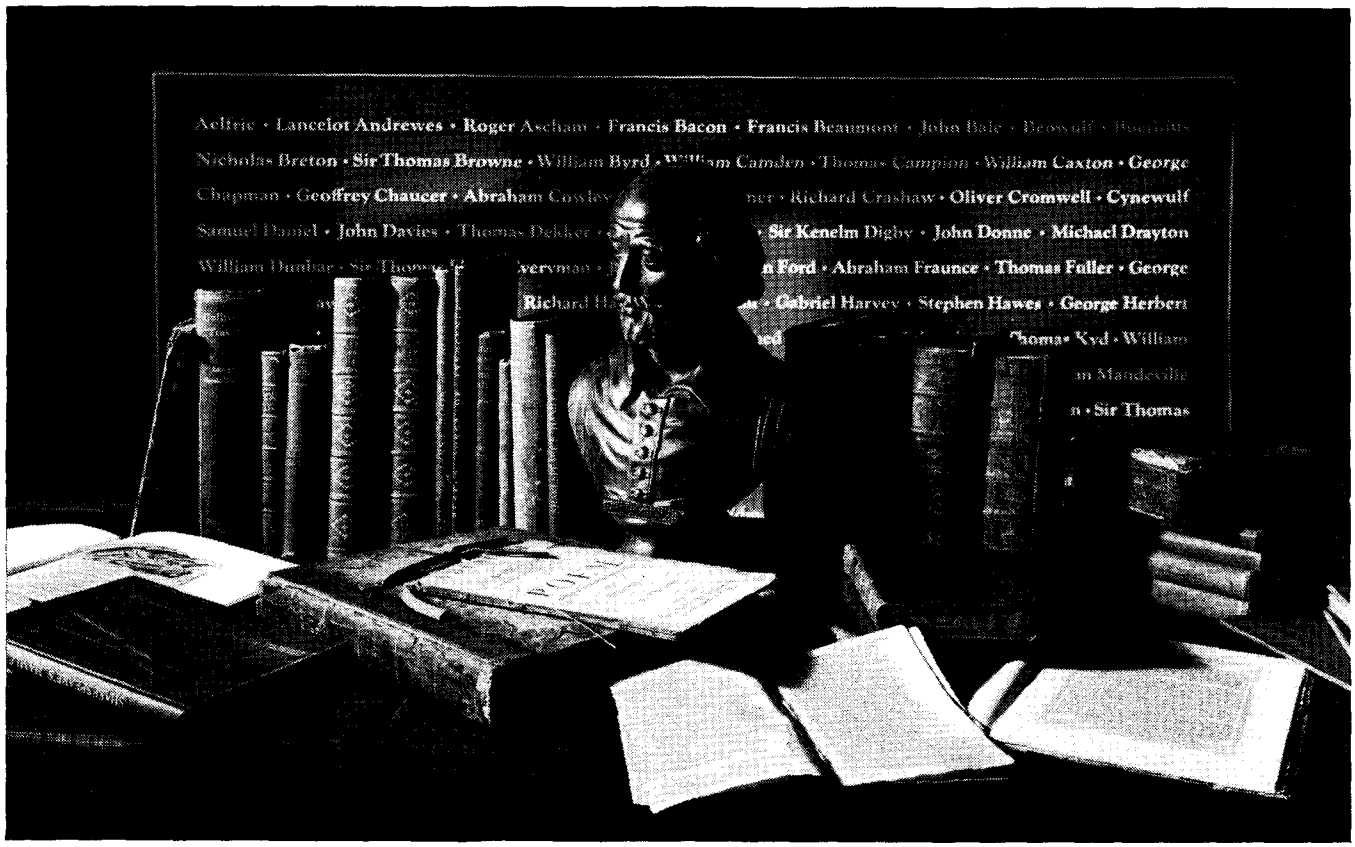
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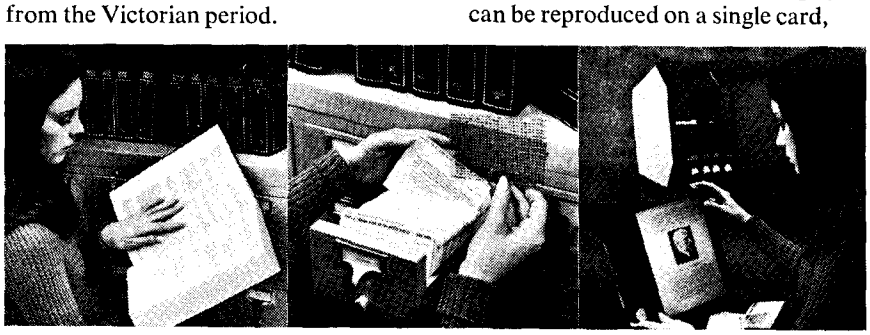

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Trade Winds

Cleveland Amory

This is not a story of a book. It is the story of a single newspaper "report"—an Op-Ed, as it is called—in reality a plain letter that was not written by a professional writer but by a New York lawyer named Peter Schneider. It ran in *The New York Times* several months ago—and went as follows:

I wish to report that my brother has been murdered.

On the afternoon of Sept. 2, 1971—a few days short of his 49th birthday—my brother, Seymour Schneider, who in his lifetime had never raised his hand in violence against another, was shot in the head twice and robbed in his auto sales office on Bruckner Boulevard in the Bronx.

The lives of many will be diminished because of his death—his wife, to whom he was devoted, his children, to whom he was dedicated, his brothers and sisters, to whom he was loyal, his relatives and friends, to whom he brought a lightness of spirit, a measure of joy and a manner that was carefree, though his life was not.

But from all the rest of the world he slipped silently away, in spite of the sound of the bullets that shattered his skull, for his murder was not deemed worthy of note in our press.

A man is killed in broad daylight in his street-floor office on a main roadway in the city, and compounding the horror of the homicide is that, outside of his family and friends, the event is unnoticed.

Murder has become commonplace. It has joined the crimes of mugging and rape in occurring with such frequency that newspapers seldom report them. When I went to the medical examiner's office to identify his body, I was given a number to await my turn, as we are given numbers in a busy retail shop.

Fifteen hundred such murders a year, many thousands of vicious muggings on our streets and in the lobbies of our houses, and with it all we go through the routine of daily existence. How long can people survive in this jungle of violence and terror and fear? How many more casualties must we suffer before we recognize that we cannot live in this way?

Two of my three sisters have been mugged and assaulted, and now one of my brothers has been murdered and robbed. Who is next in this game of New York roulette? And where shall we seek a solution, when with a clearance rate of only 10 per cent of our felonies—that is, one out of ten serious crimes results in an arrest—our courts are overwhelmed and overburdened; our jails are overcrowded and ineffectual, with reformatories that do not reform, correction institutes that do not correct, prisons that are schools for advanced criminal techniques and that graduate tough, embittered enemies of society who are paroled because there is no room to keep them.*

Since the time he wrote the letter, a lot has happened to Mr. Schneider, not the least of which was a telephone call from the sister of another auto dealer who was murdered two weeks before, two blocks away, under almost exactly the same circumstances, with bullets that proved to be from the same gun. Nonetheless, there has not yet been any progress in solving either murder.

But one thing was certain: Mr. Schneider learned he was not alone—in fact, he received so much mail that he has since formed a national Citizens Crusade Against Crime. On the crusade board are at least two other victims of violence—Sol Gelb, a former prominent trial lawyer and judge, whose brother, a dentist known for his charity work, was murdered in his office; and Jim Ballow, head of the Real Estate Department of the Port of New York Authority, whose brother, a Con Ed foreman, was shot and killed by a sniper.

"You simply wouldn't believe," Mr. Schneider told us, "the number of people not only in New York but all over the country who have been actual or near victims. Only the other day I was talking with Tom Powers, author of *Diana*. Tom told me matter-of-factly that a girl he knew, a friend of his, had been raped three times.

"Actually," Mr. Schneider continued, "what really made me aware, before my brother's death, was a client I had on a personal injury case. In pretrial examination she said she had been mugged three times. I'll never forget the tone of her voice. She said it as if it happened every day, as if it were a pattern of life."

We tried it ourselves. At the Dutch Treat Club in New York we mentioned to the man next to us, Francis Hughes, an autograph and rare book specialist, that we were doing a piece on crime. "You know," he told us, "I was mugged not long ago. I was lucky. I was knocked down, but I was able to get underneath a parked truck. A friend of mine was not so lucky. He was killed in the hallway of his apartment."

Barry Farber, the New York radio commentator, also picked up Mr. Schneider's letter and did a radio report on it. Mr. Farber was written about in *SR* after he went to the aid of a woman who was being attacked and later defended himself in court against the assailant, won his case, and established what is known as the "Good Samaritan" precedent.

Mr. Farber's radio report on the Schneider letter drew the greatest outpouring of letters he has ever received—more than 5,000 in the first few days. Only a tiny fraction of these letters followed the traditional right-wing "law and order" pattern—indeed, an extraordinary number came from blacks. Equally extraordinary, more than 200 people volunteered to set up an office—now called "Victory over Violence"; the Henry Hudson Hotel offered free space and files; tables and chairs were also donated.

We called on this office and met the chief of volunteers, a Greek-American girl named Irene Zaferes. "I read Mr. Schneider's article," she said, "and I wanted to write him. But I just couldn't. I couldn't find the words. Instead I went to work."

A volunteer showed her a letter. "Look what this one sent," she said. "Two stamps."

"Good," Miss Zaferes said, "we need stamps. I have never volunteered for anything in my life," she continued, "but this is different. I have a feeling it's like the blackout in New York. People *are* getting together on this."

We went back to Mr. Schneider. We found he does not believe the solution lies in general gun-carrying or slogans like "If Guns Are Outlawed, Only Outlaws Will Have Guns." "All the outlaws," he told us, "already have guns." But he does find it ironic that you can get a gun to protect your property but not your person. And he does believe in the formation of an "effective" citizens patrol corps. "I am a nonpolitical animal," he told us. "I am a private person. I don't like the sacrifice of personal life that politics means, the losing of freedom. But if our cities go the way they are going, we are all doomed. Who is secure, living behind triple-bolted doors in homes that have become fortresses, with pick-proof locks, barred windows, and burglar alarms."

What, we asked, about the right-wing thing? "If a Wallace comes along," he said quietly, "and says, 'I'm all for you,' I would be uncomfortable in the embrace. One of the real tragedies is that the blacks have had to accept violence as a part of their life. We've got to do something about it together—black and white." □

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Letters to the Editor

Pulling Out

Having recently returned from my second tour in Vietnam, I read Eugene Linden's article "Fragging and Other Withdrawal Symptoms" [*SR*, Jan. 8] with great interest.

While Mr. Linden's description of the symptoms appears quite complete, it is my opinion that his diagnosis of the illness is incomplete. For example, nowhere, except possibly in the title, does he mention the causal relationship that exists between the symptoms and the withdrawal operation itself.

Historically, retrograde operations, of which withdrawal is a special type, often have been marked by poor morale and discipline. Both Napoleon and Wellington suffered deterioration of their armies during retrograde operations. Even with the advantage of complete military victory, withdrawal operations can cause serious problems for the army conducting them. Our withdrawal of troops and materiel from Europe and the Far East after World War II was often characterized by indifference to the mission to be accomplished and by poor discipline among the ranks.

Even though the psychological implications of withdrawing forces (under any conditions) are not fully understood, they cannot be dismissed from any serious discussion of the morale and discipline of the troops involved. . . .

Maj. Lee Allen,
Leavenworth, Kan.

Eugene Linden replies:
The psychological ambivalence that debilitated soldiers in withdrawal operations of the past—the confusion of finding themselves in a theater of war amid the stresses of war, but with no role that makes sense of that stress—has affected our Army not only from the start of withdrawal but from the time our original buildup began. Withdrawal indeed heightens the anxiety of men who still have to go to Vietnam; however, the confusion in which that anxiety is rooted has been present all along.

How People Learn

In Peter Janssen's article "OEO as Innovator" [*SR*, Feb. 5], I see he quoted Thomas Glennan as follows: ". . . But when all is said and done, what we need is a lot of hard research. We still don't understand how children learn. . . ."

Well, we don't understand everything about how people learn and probably never will, but we understand plenty about the conditions under which learning is likely to take place and those under which it is likely not to. We have plenty of evidence as hard as you like that children learn best when they are curious, confident, energetic, when they have something to say about what they are learning and why, when they are not threatened, humiliated, and judged. We don't need any more research to prove this. What we need is the guts to act on what we already know.

I'm reminded of the old story of the farmer who, having been asked why he did not plan to go to the county agent's soil demonstration meeting, replied: "Hell, I don't farm as good as I know how to now." Well, we don't educate as good as we know how to right now.

John Holt,
Boston, Mass.

Pols in Academe

Strange that Peter Binzen in his story "Politics Invades the Schools in Philadelphia" [*SR*, Feb. 5] completely ignores the very real contributions of Dr. C. Taylor Whittier, that district's first reform superintendent in 1966-67. Many of the innovations that are credited to Mark Shedd by Binzen are, in fact, those implemented by Dr. Whittier, including the magnet schools, individually prescribed and computer-assisted instruction, programed budgeting, and a major assault on federal funds to beef up the predominantly black schools of North Philly. Certainly the report that Binzen cites as being released in 1967 and which found the Philadelphia schools undergoing "the most dramatic reform in urban education since World War II," and which he, Binzen, attributes to the Shedd administration, was reflecting the spade work of Superintendent Whittier rather than that of the "Ivy Mafia," since the Shedd takeover did not occur until the fall of 1967.

This is not to detract from the very substantial contributions of Mark Shedd, but a good man's two years in the Philadelphia hot seat should not go totally unnoticed. Ironic that Mayor Dilworth's remarks to Dr. Whittier when his contract was bought up were the same that Rizzo used with Dr. Shedd when he was released: too standoffish and lack of communication with the city. Ah, those chickens do come home.

Don D. Bushnell, Director,
Watts Communications Bureau,
Los Angeles, Calif.

Peter Binzen's article on Philadelphia, while quite perceptive and on-target for the most part, contained only a sketchy treatment of the pros and cons of control of public education by city hall and displayed middle-class myopia in proclaiming that the school system has now been "politicized" under Mayor Rizzo. That is, we are told that "since Mayor Rizzo played such a role in picking the new school board, which in turn replaced Superintendent Shedd, whom Rizzo [had] promised to fire, the school system has now become a virtual appendage of the Mayor's office." Yet, earlier in the article, Binzen points out that the key factors that led to the period of reform of the Philadelphia school system under Mark Shedd was Mayor James Tate's appointment to the school board in 1965 of his predecessor in the Mayor's office, Richardson Dilworth. According to Binzen:

"As school board president, Dilworth was in a perfect position to move the system. . . . He had close ties with the business and financial communities. He had a political power base. . . . Tate, a fellow Democrat, consulted with him on the eight other appointments to the new board. The result was the selection of a Dilworth board . . . [and] truth to tell, the city's upper-middle-class whites were overrepresented. . . . One of Dilworth's first priorities after taking office . . . was the selection of a new superintendent [Shedd] to lead the hoped-for educational renaissance."

Thus, we are led to believe that when the middle-class reformers, the "boys in white hats," were put in power by a liberal mayor, it was a *nonpolitical* arrangement, which only became "politicized" through the unseemly and unfortunate exercise of influence over school board appointments by a conservative mayor representing white, working-class interests. Although Mayor Rizzo's execution of his campaign promise to have Shedd fired clearly increases the visibility and strength of the linkage between the Mayor's office and school board decision-making, it seems naïve to maintain that only now has the school system become politicized.

William L. Boyd,
Assistant Professor of Education,
University of Rochester,
Rochester, N. Y.

Peter Binzen stressed the role of white, working-class parents in helping Mayor Rizzo oust Dr. Shedd. Doubtless theirs was the dominant voice, or a louder, more organized outcry would have arisen. However, there *were* protests, mostly from blacks and liberal whites, who knew that, with Mark Shedd, the students always came first, not the politicians or the school bureaucracy. Parents were welcomed as aides and volunteers in the public schools for the first time during Mark Shedd's superintendency. I quote from the *East Mt. Airy Neighbors Newsletter*: "Many blacks, community people and students are now far less alienated from the educational programs that so intimately affect their lives than they were before. . . . This has been promoted in a system barely given survival dollars by a tax-weary city."

It's a sad fact of human nature that people speak out to complain or denounce, but fail to rally support for what is ongoing and worthwhile.

Mrs. Jane C. Henderson,
Philadelphia, Pa.

In reference to Peter Binzen's thoughtful article, may I correct one reference to the television coverage of the board of education meetings? WHYY-TV, Channel 12, the public television station Mr. Binzen cites, commenced its live coverage of board meetings in January 1967 with funds from its own programing budget, not from "a school board subsidy." However, we do receive funds from the Philadelphia School District under an agreement whereby we provide a full curriculum of in-school instructional programs during the school year.

The live coverage of board of education meetings continues today, still paid for solely by WHYY-TV, even in the midst of an acute financial crisis currently besetting the station. We have always believed

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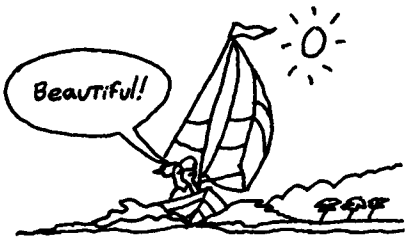

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implicitly in this kind of event programming, and therefore we would not consider funds from an outside agency whose concerns and activities are the focus of our television coverage.

Warren A. Kraetzer,
WHYY-TV,
Philadelphia, Pa.

I applaud Peter Binzen's article on the Philadelphia school system. Mayor Rizzo, or Frank the Tank (from his request for a tank in 1967 to quell school disorders), has indeed entered into the running of our schools.

However, it is not true that he defeated the Republican candidate for Mayor, Thatcher Longstreth, on the school issue. Rizzo won on a promise not to raise taxes, a promise he has already reneged on. Also, the ex-police commissioner won on a straight law-and-order platform.

Merrie Spaeth,
Philadelphia, Pa.

The Surprising Amish

In his treatment of the Amish, Stephen Arons has laid bare some important educational implications ["Compulsory Education: The Plain People Resist," Jan. 15]. Civilization has indeed made some progress in its treatment of the Amish. No longer are they burned at the stake, or placed in sacks and thrown into the river. What lessons, if any, can "worldly" educators learn from the Amish?

I am appalled by the ignorance of state officials and educators with respect to Amish educational goals and practices. In a large-scale study I have just concluded (*Children in Amish Society*, J. A. Hostetler and G. E. Huntington, Holt) there are some surprising findings:

Amish pupils scored higher than pupils in rural public schools in the basic skills: arithmetic, spelling, and word usage.

The Amish teach primarily by example, not primarily by preachment.

Half of the Amish in this country are in public schools in rural areas. They form private schools only when they are forced into an environment (compulsory high school) where they must choose between being Amish or being American. They want to be both.

Singlehanded, the Amish communities raise their children to thrive on cooperation, humility, and the fear of God, rather than competition and pride of intellect.

The Amish young aspire to become adults and follow the occupations of their parents.

Amish pupils have a positive self-image within their culture and identify with the larger American culture without emulating its total likeness.

Measures of personality traits show Amish types to be quiet, friendly, responsible, conscientious, patient with detail, concerned with how other people feel. (Does our computer age any longer need such people?)

Amish pupils manifest trusting rather than alienated relationships.

The Amish will not tolerate the removal of their children from their farm communities where they are taught skills useless to their way of life, and exposed to values, methods, and attitudes antithetical to their own. They will not tolerate conditions where schools become large and bureaucratic. They will form their own schools or migrate to Paraguay or Central America, which they have already begun doing.

Prof. John A. Hostetler,
Sociology and Anthropology,
Temple University,
Philadelphia, Pa.

Propagation

What did Dale, the child in "Child of the Commune" [*SR*, Feb. 5], have to say? His mother and John Poppy told us all about his feelings and opinions, but Dale only got his pictures taken. Don't you think Dale has a mind, feelings, opinions, and ideas? Today's youth is always looked at and examined by you "old conservatives" (meaning your minds, not your biological age) and never given a chance for expression. This is the basic problem with your magazine, also. Your Establishment minds are afraid to allow new ideas from new minds into the scene. It would destroy your illusion of "changing" society and the world. In truth, you are propagating what is already established as an unworkable and unsatisfactory educational system. It will never change until you listen to your "youngers."

Mrs. Bonnie Schwartz,
Boston, Mass.

Making Matches

In his review of *School Is Dead* [*SR*, Jan. 15], Jack Fields refers without enthusiasm or imagination to Everett Reimer's proposed educational network. He says, "It is difficult to picture the process because no clear blueprints or working models exist." I invite Mr. Fields to become acquainted with the Free Learning Exchange, which has been making matches of the kind proposed by Mr. Reimer since October 1971. Mr. Fields, having missed our local publicity, apparently also missed the write-up we received in the December 1 *New Schools Exchange*.

We are a not-for-profit educational service. Mr. Reimer himself has joined our board of trustees in the capacity of special adviser. Among our other trustees are Ivan Illich, Paul Goodman, Nat Hentoff, Roy Innis, and Ronald Gross.

The Free Learning Exchange provides three basic services: 1) peer matching for independent learning projects, 2) a directory of experts in all fields, and 3) consumer reports on the competence of those experts. Anyone who would like more information may write us at 305 Riverside Drive, Apt. 7E, New York, N. Y. 10025.

Paul Knatz,
Free Learning Exchange,
New York, N. Y.

Mailbag Note

Please address comments about articles that have appeared in *Saturday Review* to "Letters to the Editor." Queries should be sent to "Reader Services." Manuscripts or poems submitted for publication should be sent to our "Contributions Department." The address for all of the above is Saturday Review, 380 Madison Avenue, New York, New York 10017.

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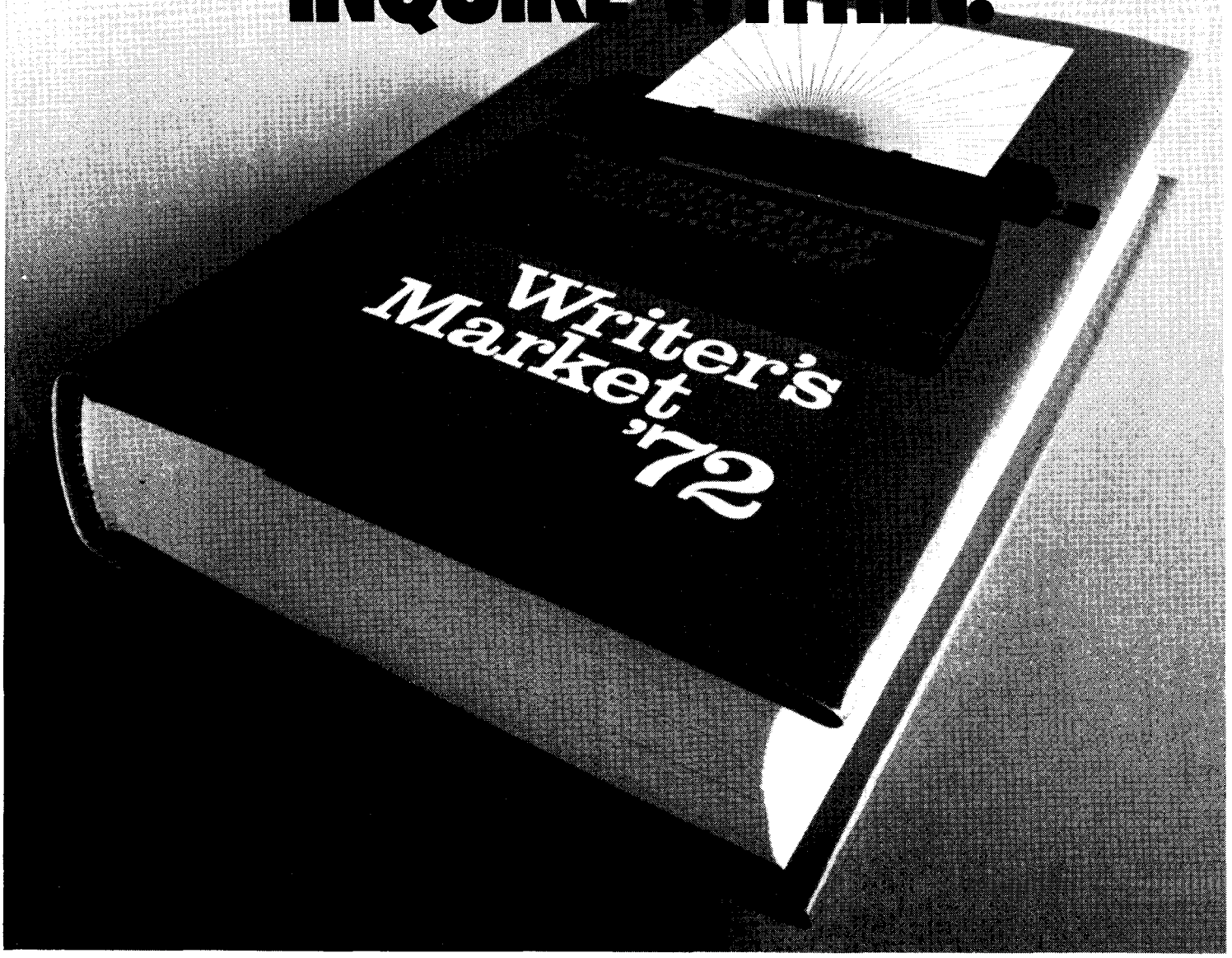

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Music to My Ears

Irving Kolodin

Opera, NET and Met

The new name, unquestionably, of this music season is Pasatieri—Thomas Pasatieri, to spell it out. A New York-born, Juilliard-trained composer, Pasatieri, who is twenty-six, was represented recently on the nationwide TV network NET as the composer of *The Trial of Mary Lincoln*, for which Anne Howard Bailey provided the text. Earlier, Evelyn Lear and Thomas Stewart had devoted part of a recital program to a work by Pasatieri, and his *Black Widow*, a full-length opera, is in rehearsal for a Seattle premiere this month.

Central to the direction projected by Pasatieri, as well as the force behind it, is the impetus of Gian Carlo Menotti. When, in the aftermath of the mood-setting prelude, with its well-spaced strands of instrumental sounds, a voice is heard intoning the words "This is for you, thank you," the clear evidence is that Pasatieri's opening move is Menotti's gambit accepted.

The unfolding drama utilizes Mary Lincoln's Chicago trial of 1875 as a basis from which to explore, by flashbacks, her progress from a President-to-be's somewhat uncertain fiancée to a President's widow. To implement it musically, Pasatieri brings together a variety of compositional elements, resulting in an outcome distinctively his own.

These elements are not identifiable so much for personality traits or turns of phrases as they are for intentions proclaimed, objectives attained. Included are Virgil Thomson's kind of verbal attack and expressive formulation and Douglas Moore's sense of the colloquial—a vocal aside here, a dance motif in the background there—which are merged with Menotti's skill in combining vocal and instrumental values.

Pasatieri may contend, quite reasonably, that none of these precedents was consciously in his mind as he evolved the score of *The Trial of Mary Lincoln*. So much the better. The presence of them, nevertheless, gives rise to the possibility that there is, at large, a native way of dealing with a verbal-vocal problem that may, at this second-generation stage, produce a response in a young composer without his awareness of it.

As the projection of a dramatic situation through the electronic medium, *The Trial of Mary Lincoln* is more memorable for problems met and mastered than for situations nurtured into eloquence. Thanks to the strikingly suggestive portrait of Mrs. Lincoln by Elaine Bonazzi (who is herself Menotti-conditioned through the work *Labyrinth*, done on NBC-TV in 1963), the viewer was held in constant anticipation of the next turn in her troubled life.

For this music-conscious participant, this was due rather more to the dramatic interest of the Bailey text than to its elaboration by Pasatieri. The reason for this impressed me as less a lack of capacity than a disposition to reticence admirable in a young composer but not wholly conducive to a musical-dramatic outcome utilizing the best of both media. It is the mark of an exceptional talent that Pasatieri was able to sustain a largely intellectual discussion over a period of nearly an hour. It is altogether possible that, in another dramatic situation, Pasatieri will attain an even greater realization of his latent abilities.

In addition to the admirable Bonazzi, the artfully visualized production offered skillful impersonations by Carol Bogarde as Elizabeth Edwards, Louise Parker as Elizabeth Keckley, and Elizabeth Pritchett as Mrs. Faye, among the women variously involved with the First Lady and her Presidential background. Primary responsibilities in the male realm were borne by Wayne Turnage as Robert Lincoln, the ever admirable Chester Watson as Leonard Swett, and Julian Patrick as Lincoln's clerk, Stoddard. The subordinate role of Johnny Todd, a Confederate soldier, was entrusted to Alan Titus, who performed it with the ingratiating appeal he brought to the role of the Celebrant in the Bernstein *Mass*.

Visually, the eye appeal of *The Trial of Mary Lincoln* testified to the expertise that Browning has built up in years—now approaching decades—of exploration of the TV medium. Tempting as are the opportunities for making the camera the primary influence in the composite, Kirk Browning always accords the aural elements a proper share of prominence. They were especially well served in the vocal-instrumental blend achieved by conductor Peter Herman Adler, in which the projection of the verbal text was an ever present concern.

The bright star of Gaetano Donizetti, which has been rising steadily with the increased attention to such works as *Roberto Devereux*, *Maria Stuarda*, and *Poliuto*, along with the perennial *Lucia*, *Don Pasquale*, and *L'elisir d'amore*, stands higher than ever with the enormously successful revival of *La Fille du régiment* at the Metropolitan. A derivative of a prior venture at Covent Garden, the beloved, sometimes abused, opera buffa is alive with beautiful singing by Joan Sutherland and Luciano Pavarotti, broad comedy by Regina Resnik and Fernando Corena, even a touch of sentimentality with the return of that old great favorite Ljuba Welitsch in a brief but telling speaking role.

Traditionally, *La Fille du régiment* is thought of as a project exploiting a sky-soaring soprano voice, an amusing basso buffo, and a masterful comedienne. All these this production has in ample measure. But it also has in Pavarotti a magnificent embodiment of the tenor Tonio, whose function is to be as funny as a buffo and as facile as a coloratura. They rarely come in such combination, but when Pavarotti had finished pouring out not merely one, two, or three high Cs successively in "Jour de fête," but four (done twice), and topped them with a final fermata on the same tone, the audience knew it was listening to one of the few tenors worthy of sharing the stage with Miss Sutherland. Pavarotti received the first real ovation of his local career and he clearly relished it.

As for the unique soprano herself, she returned in what must be described as glorious voice—clear, fresh, and vibrant—and in the highest of spirits. Taken together, they enabled her to face any challenge in the music with glossy agility and unfailing accuracy, while giving her own stamp of broad but never inappropriate humor to the character of a babe found on a battlefield who grows up to have a regiment of "fathers." Cs sparkled from her voice with no evident effort, and she worked her way through the Richard Bonynge (her husband-conductor) edition of the score from Ds in the first act and an E-flat in the second to a final E natural that brought both the house and the curtain down.

Given such excellent artists as Resnik in the broadly comic role of the Marquise (who turns out to be Marie's mother) and the able Corena as Sulpice, director Sandro Sequi built a loose but suitably amusing ensemble around them. As for Welitsch, who looked as if she might go on in her inimitable Musetta any night, her spicy Duchess of Crakentorp gave clear evidence that the old-time fire was only banked, not extinguished. Anna Anni's designs served well enough to complete a happy evening for all. This included the orchestra, which responded to Bonynge's forthright leadership—the most suitable he has applied to any project here—with the gusto of men enjoying a night on the town (any town). □

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SR STUDENT TRAVEL 1972

Big planes, low-cost tickets, and a growing curiosity about the world are sending record numbers of young people on summer study tours to all corners of Europe. For a sampling of this season's prospects, read on.

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DINNER WITH THE LAUNDRESS, CRUISES DOWN THE RHINE

Foreign adventures, planned and impromptu, are making travel and student programs more popular than summer camp.

BY IVAN FULDAUER

One of the unprogramed extras of a student study-travel program in Europe this summer may be dinner with the local *blanchisseuse*, although no program catalogue guarantees an invitation. Fourteen-year-old Robin Johnson became friendly with a nearby laundress in Evian-les-Bains, France, last summer when he was forced to use French to transact business with the local merchants. Robin communicated so well that the *blanchisseuse*, a woman with teen-agers of her own, invited him to dinner when she found out he would be celebrating his first birthday away from family and friends.

Robin was one of 150 junior high students who spent four weeks at a *lycée* in Evian-les-Bains and one of more than 25,000 students who traveled and studied in organized programs in Europe last summer. Unheard of for high school students until the mid-1960s, summer study abroad has become an increasingly practical and attractive alternative to summer camps for younger students. The Foreign Study League and the American Institute for Foreign Study (AIFS) first offered programs in 1964. This summer they will offer an abundance of language study programs, supplemented with courses in comparative government and culture, history, archeology, music, art, oceanography, and ecology. Departures from such diverse points as Detroit, Salt Lake City, Houston, and New Orleans reveal the programs' widening appeal among students of all regions.

Ivan Fuldauer lives in France and reports often on student travel matters.

Why have summer study programs become so popular in less than a decade? Four to six weeks of overseas study and travel now costs little more than a stay at a summer camp. Depending upon the overseas destination, the length of the programs, and the point of departure, the cost of a typical program for junior high students is about $750, and about $900 for high school students. These prices include round-trip jet fare, room and board, course-related excursions, and the services of skilled American school administrators and counselors fluent in the language of the host country.

From the moment they plant their feet on foreign soil, the travelers begin to "experience Europe." Experience most likely begins with an unfamiliar language. It is one thing to study verb conjugations in the United States and quite another to converse in the language of the land. Often students—even those of college age—arrive overseas ill-equipped to carry on even simple conversations. But in a couple of weeks the initial hesitancy disappears.

Junior high and high school groups are usually organized by teachers who act as chaperons abroad, although many teen-agers apply directly to a sponsoring organization. All teen-age programs are carefully structured and closely supervised.

AIFS, which expects to be host to nearly 7,000 students in 1972, is the only organization offering junior high, high school, college, and adult education programs. It has scheduled fifteen college courses in twelve European countries, twenty-five high school programs in seventeen nations, and five four-week junior high programs in Switzerland, Scotland, France, Austria, and Spain. The Scottish program will be at Gordonstoun, the school of the Duke of Edinburgh and Prince Charles.

AIFS high school courses include a six-week comparative government course taught in London, Paris, Moscow, Leningrad, and Geneva, the European seat of the United Nations. An Eastern European studies program will be taught at the universities of Budapest and Istanbul. A popular high school program is sure to be the Mediterranean Studies program, which includes three weeks of preparatory work at the University of Southampton in southern England prior to a fifteen-day cruise with stops at Rhodes, Corfu, Piraeus, Crete, Cyprus, Haifa, Dubrovnik, and Venice. Distinguished British archeologists and historians will conduct the classes.

The selection, preparation, display, and service of food and wine play an enormous role in French culture. To give students a glimpse behind the scenes, AIFS offers on its French campuses optional *l'art de la table* courses taught by well-known restaurateurs, chefs, and authors of gastronomic tomes. The wine cellar of the Tour d'Argent in Paris may be the classroom one afternoon. Another day a number of the staff of the Plaza Athénée Hotel may host the group. In Grenoble the tiny kitchen of the Brasserie l'Univers was the setting for a series of eight lessons last August. After each class the pupils ate the result.

College students can select from among a variety of AIFS language and civilization courses taught in Paris, Geneva, Vienna, Moscow, Leningrad, and Salamanca. Art and art history are offered in cooperation with the Italian University for Foreigners in Perugia. A music and music appreciation course taught in London includes a series of ten concerts, recitals, and operas in Paris, Bregenz, Munich, and Salzburg.

One of the more unusual courses to be offered this summer is a four-week study program in oceanography and ecology at the University of Aberdeen in Scotland. According to AIFS President Cyril J. H. Taylor, "Our course represents the growing teen-age interest in environmental studies. We've scheduled a one-day cruise down the Rhine as a study tour of man's disregard of his environment, instead of the scenic voyage it should be."

At the graduate level AIFS has developed a new comparative education course in cooperation with the National College of Education in Evanston, Illinois. The eight-week course will enable administrators and teachers to see how other countries organize their educational systems. It will be taught in London, Paris, Moscow, and Leningrad, and will include field trips and conferences with foreign educators and government officials.

The Foreign Study League's "It's Your World" program is a mixture of organized classwork and free-time exposure to the people and culture of the countries to be visited. FSL conducts a six-week tour of twelve locales in its travel programing. Educational programing covers French, German, Spanish, and Russian language and civilization studies, and art and music courses in Italy, Austria, and France. A unique aspect of the organization's planning is a home-stay program with Spanish or French families. Students spend evenings and weekends with carefully selected families, becoming part of the daily routine.

The oldest permanent English-language college repertory company on the Continent is in Lugano, Switzerland. Founded in 1969 as an offshoot of the American School in Switzerland, the American Repertory Theatre in Europe has given performances in the Roman

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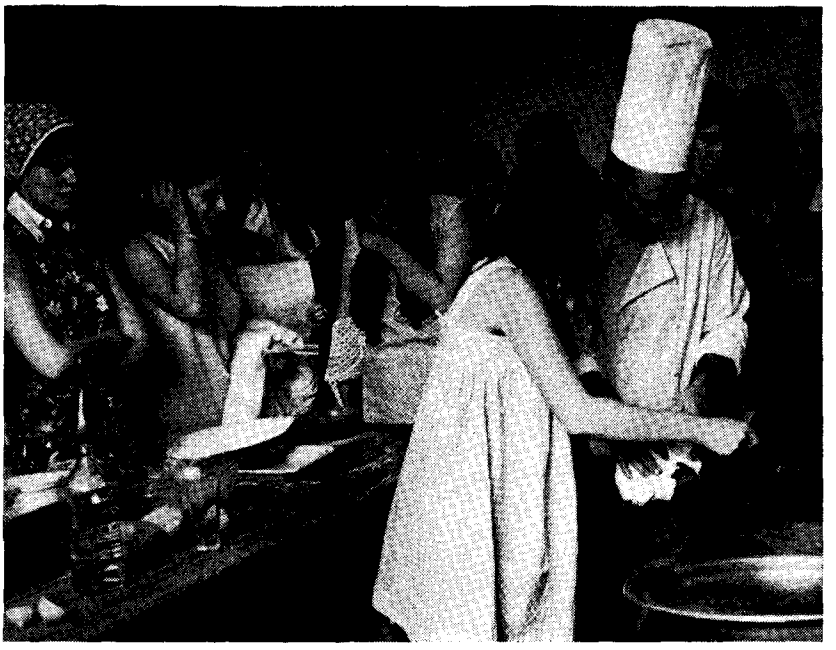

In Vichy, top, summer students learn firsthand the art of French cooking —and then sit down to eat the results. At Perugia in central Italy, above, an old master shows some rapt young coeds how painters of the region stroked their way to fame before the New World was discovered.

theater in Fiesole, above Florence, and in Pompeii, Verona, Taormina, and Les Baux-en-Provence. This summer performances of Euripides's *Medea* and Aristophanes's *The Birds* will be presented in Venice, Dubrovnik, Verona, Pompeii, and Lugano. The first four weeks of the eight-week session are spent in rehearsal and the last four in performing on the road.

Perhaps the most unusual college in Europe offering both summer undergraduate and graduate work, plus high school summer programs in language and literature, is Schiller College, a private university with campuses in Madrid, Paris, London, Heidelberg, and Bönnigheim. During the summer, the school also schedules a German-language theater arts program in Berlin, a city that still echoes with the genius of Brecht and Weill. Integrated into the course is an analysis of the German theater on both sides of the Berlin Wall.

On its Heidelberg campus, Schiller alternates the courses in its German language and literature master of arts program. Chaperons and students who cannot afford the luxury of a full twelve months abroad can complete their master's work in four or five successive summers. Graduate courses are held during the morning when the high school students are attending class in nearby Bönnigheim. The school plans to offer similar programs in Madrid and Paris during the summer of 1973.

College undergraduates studying independently in Europe can often run into major difficulties. Most courses are taught in the language of the host country, and learning can become a frustrating experience without a reasonable fluency in French, German, Spanish, or Italian. European grading systems—if they exist at all—are completely different from those utilized in the United States. Few European schools issue transcripts acceptable to American schools.

Although many European universities have fine residence halls, they cannot always accommodate all the registrants. Off-campus housing is tight and expensive. Most of it lacks the expected comforts of an American home. One-third of the apartments in Paris, for example, lack adequate plumbing, and students may have to pay for extra water if they plan to shower more often than permitted by the semiweekly schedule posted by the landlord.

Plumbing and bathing facilities are not the only problems confronting a do-it-yourself summer scholar. One American student was almost evicted from his Heidelberg residence last summer because he substituted a 100-watt bulb in his desk lamp, which was fitted with a 25-watt light. He was charged an extra German mark a week for the added electricity. □

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OH TO BE FIFTEEN AND IN GRANADA

A teen-ager discovers new pleasures beyond hot dogs and hard rock.

BY TIMOTHY GELATT

The lowering of international airfares and an increasing curiosity about the world among young people have led to the diminishing popularity of summer camps and to a huge surge of student travel to Europe. Different varieties of students go abroad with different ambitions. There are the long-haired, pot-smoking, back-packing invaders who look for "inner peace" in the squares of Amsterdam and Copenhagen; there are the patrons of the whirlwind "teen tours" who expect to see the whole continent in six breathless weeks; and there are those who go with a group, as I did last summer, to study a foreign language and become intimately acquainted with a particular area.

My group, organized by the European Language Institute, left New York early in July for six weeks of immersion in "Spanish Language and Culture." For an all-inclusive cost of $850 we were promised four weeks of study in Granada and two weeks of travel around Tangier, Seville, and Madrid.

By the time we arrived in Granada, after a forty-eight-hour trip by plane and train, no one was thinking so much about the travels ahead. More immediately at hand were the confusions of settling down in the new place that would, as the ELI handbook put it, "be our home for the next month."

It was, indeed, a very pleasant home. The Colegio Mayor Isabel la Católica, a wintertime residence for the medical students of the University of Granada, is not more than a five-minute walk from the center of the city. A large building with a beautiful courtyard in the center and small but comfortable single rooms for each member of the group, it was a perfect place in which to absorb the language and art of Spain. From it one could easily explore the intricate maze of colorful, busy *calles* and tiny, poverty-stricken, gray alleys that is Granada.

Timothy Gelatt, now sixteen, attends high school in New York City.

Our entourage consisted of thirty-eight students and five counselors. The trip's coordinator was a steadfast Catholic nun from Atlanta, well experienced in the art of managing groups. Backing up Sister Catherine, who spoke no Spanish and thus needed help in making travel arrangements, were three Spanish-speaking teachers from the States, and, to complete the cast of counselors, a genial priest from New Jersey. The students ranged from age thirteen to eighteen, with girls outnumbering boys. Because of the group's small size, traveling was a much more pleasant experience than it would have been with a huge herd of students scattered every which way.

Our life in Granada quickly fell into a comfortable routine of classes each weekday morning from nine until noon, with afternoons free for swimming in Granada's public *piscina*, walking around the city, or visiting the magnificent Alhambra (where we were all taken on a guided tour two days after we arrived). Dinner served at seven was an accommodation the university kitchen staff made to American customs, for Spaniards consider it fairly uncivilized to eat before ten. Dining by the American timetable left the evenings free until the eleven o'clock curfew began.

Classes were conducted by teachers from the university. Although no one who came with little or no Spanish, as I did, left Spain speaking like *El Exigente*, they did, if they applied themselves and did some work outside of the classroom, finish the course with at least the ability to get along in the language. The results might have been even better had ELI followed its original plan, provided for in the handbook, to divide the group into three sections —beginning, intermediate, and advanced—on the basis of tests given the first day. Instead, we were split up into two very loosely defined categories: those who had studied Spanish for up to two years (including those who had not studied at all), and those who had studied it for at least two years. This rather haphazard way of arranging classes led to some trouble.

As for the free afternoons in Granada, they were to be savored and enjoyed if one went out on one's own and discovered things to do and see. For independent types, it was a joy just to be able to walk and explore to one's heart's content. On the majority of walks, I was heading to no definite place. This was probably all to the good, because the one time I did set out to find a certain site, the Archeological Museum, it took me three afternoons of unrelenting searching, with a hopeless map in hand, before I finally gave up, took a taxi to the museum, and discovered that it was closed for repairs until September. Thereafter, I wandered and in the process got to know Granada quite well.

I spent several afternoons visiting and revisiting the Alhambra's glorious palaces and courtyards and the Generalife with its awe-inspiring gardens. Each time I went back I was amazed at the overwhelming beauty and splendor of these places. For some students, the lack of American pastimes such as baseball games and rock concerts made life in Granada boring. For some of us, however, nothing could have been more exciting than to thoroughly explore one of Spain's most characteristic cities.

Those of us who thought it great to be young and in Granada were sad to leave it. But the tears that were ready to flow on the day we left Granada were held back by the prospect of new, exciting things awaiting us in Morocco, which we reached after an all-day bus ride from Granada to Algeciras, followed by a two-hour boat ride to Tangier. It was late when we arrived at our hotel; so Tangier had to wait until the next day, when we were taken on a guided tour of the city and its outskirts, seeing such dreamed-of places and things as the Casbah, a field of camels, a mint-tea house, a snake charmer, and much more. But the extreme commercialism of the city detracted greatly from my enjoyment of our stay, and I was glad to dock once again in Spain, my home of four weeks.

Then from Algeciras we took the long day's bus ride to Seville. Our hotel was located on a narrow street that our bus couldn't negotiate, but only a short walk away was a different Seville—one of wide, expansive, tree-lined streets, beautiful plazas and fountains, and magnificent architecture on all sides. We saw the Cathedral of Seville, the third largest in Europe and the most beautiful I had seen in Spain; the Alcazar, a fortress very similar to the Alhambra in its Moorish design; and the city's famous Jewish quarter with its tiny, winding streets and numerous courtyards. We were allowed a generous amount of free time in Seville, which I used for walks, exploring as I had done in Granada, and visiting Seville's Fine Arts Museum, which houses a comprehensive collection of Spanish paintings from the sixteenth to the twentieth century.

A trip to the monastery of La Rábida, where Columbus stayed before making his famous journey from the shore nearby, was made from Seville. The monastery is still in use, and the friar who took us around and wished us a "happy trip" appeared old enough to have bidden Columbus a similar farewell. I'm not sure I believe that that was actually Christopher's chair we saw in the monastery, but in any case

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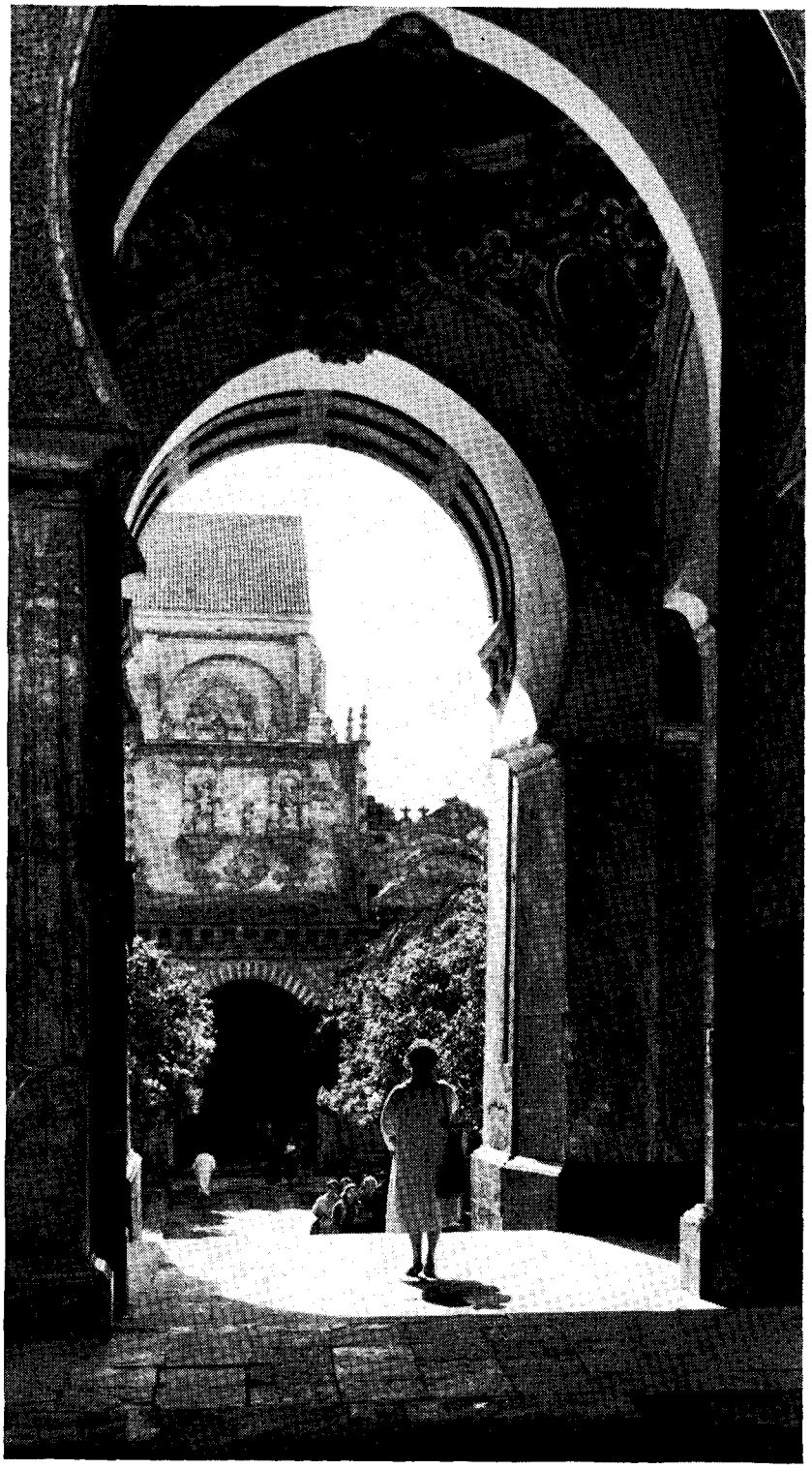

The Mosque of Cordoba—"Its hundreds of marble pillars and brick arches formed an exquisitely symmetrical pattern. I could have easily spent a week . . . but it was time to move on."

the trip was more than worthwhile if just for the curious satisfaction of finally seeing a place I had read so much about.

The last five days were filled with unforgettable wonders. We broke up our bus trip from Seville to Madrid with a stop at Córdoba, where we visited the one-thousand-year-old Mezquita, or mosque. Its hundreds of marble pillars and brick arches formed an exquisitely symmetrical pattern. The mosaic work, the wood carvings, the alabaster decorations—everything in this mosque was splendid and well preserved.

I could easily have spent a week in Córdoba, returning each day to marvel at the Mezquita, but it was time to move on to Madrid, which we hit just as the stores of the Avenida José Antonio were turning on their lights for the evening shoppers and strollers. Our residence was one of the many modern structures that, along with various beautifully planted gardens and parks, make up the *Ciudad Universitaria* (University City) just outside of Madrid. The residence was a short bus ride away from a metro stop, from which one could travel anywhere in Madrid for less than five cents.

The metro took me to such places as the Museo del Prado, where I spent more than four hours soaking up the glories of Goya, El Greco (whom I was going to meet again at his home in Toledo), Velázquez, Rubens, Murillo, and other painters; the formidable Palacio Real, with its unbelievable wealth of marble, gold, wonderful furniture, and tapestries; the many squares of Madrid, such as the Plaza de España and the Puerta del Sol; and the huge Retiro park, where I took a cool, delicious walk along the shady maze of paths and trails.

I took time off from the "must see" attractions of Madrid to visit the Museo de los Toros to view costumes and portraits of famous matadors and, of course, the bulls (there were many paintings and photographs, but only those animals who had accomplished the extremely rare and difficult feat of killing a matador had the honor of having their stuffed heads displayed in the museum).

Our first excursion from Madrid was to what the guide called "the eighth wonder of the world" (sharing the bill with approximately three thousand other places)—the grand old monastery and palace of El Escorial. The most impressive room in the entire building is the huge library, with a beautifully painted ceiling and thousands of old, handwritten books (including one in which the letters, cut from gold leaf, had been pasted in one by one). Also interesting was the circular room in which all kings and

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queens of Spain since the time of Charles V are laid to rest in their own beautiful wooden tombs. Alfonso XIII has not yet made the trip from his burial place in Italy, but there's a tomb marked by a plaque inscribed with his name all ready for him. We were also taken to the Cathedral of El Escorial (where the four organs being tuned all at once made you feel as if you were listening to the soundtrack from a horror movie) and to the two small sparsely but nicely furnished palaces, one of which was occupied by the royalty of the Hapsburg dynasty, the other by the Bourbons. Our morning at El Escorial left us exhausted. The building probably deserves its "eighth wonder" billing if only for its size.

Our last day in Spain could not have been spent in a more interesting city. We traveled by bus the short distance from Madrid to Toledo, capital of Spain until the sixteenth century and the home of El Greco. We visited his house, where the master did much of his work, and then walked across the garden to the El Greco Museum, where there are three rooms of the artist's paintings, including one of his two landscapes, *The View of Toledo*, whose fiery counterpart is in New York's Metropolitan Museum. The Cathedral of Toledo is a delightful edifice with a fantastic mixture of architectural styles and stained glass. The sacristy acts as a museum of Spanish art, housing several El Greco portraits, as well as works by Goya, Velázquez, and other masters.

As we drove through Toledo on our way out, the beauty and ancient simplicity of the city struck me tremendously. Everywhere I looked, a remnant of the past met my eyes—a Moorish castle off in the hills to the right, an old stone bridge ahead, old churches, and other buildings throughout the city. We then drove to Madrid's grand and elaborate bull ring Las Ventas, where we watched three fine matadors struggle with three unchallenging bulls. Then we returned to the Colegio, where I fell asleep on my final night in Spain with the cries of *"Olé!"* still ringing in my ears.

We flew home the next day, but in thought I am still there whenever I want to be. The sounds and images of the trip come floating back to me, and I know that I will be able to call them up for contemplation for a long, long time—the wide expanses of the Generalife gardens, the gypsy dancers in the Sacromonte quarter of Granada, the kindly faces of the people of whom I asked directions. Obviously I could not drink in all of Spain in one short summer. But both what I did see and what I have yet to see served as an invitation to return again soon. I plan to accept. □

SR STUDENT TRAVEL 1972

LANGUAGE TOURS: A SAMPLER

SPANISH

Santander, Spain: June 29-August 8. High school. Month's study at University of Menéndez Pelayo. Live on campus. Morning lessons, Monday through Friday, with free afternoons; excursions to Basque country, mountains, caves of Altamira. Visiting: Madrid, Toledo, Seville, Córdoba, with side trip to North Africa for three days in Tangier. Also: wine caves of Jerez de la Frontera, Cadiz, Algeciras, Málaga, and Granada. Extensions possible to English countryside or London at extra fee of $235. After studies, travel to Amsterdam and Paris or southern Spain. $1,150 (all inclusive) from New York. Students Abroad, Inc., 771 West End Avenue, New York, 10025.

Madrid, Spain: July 5-August 4. High school students, ages 14-18. Language and civilization program. Live at special student residence. Visiting: Madrid, El Escorial, Toledo, Avila, Segovia, La Granja. $640 (all inclusive) from New York. European Language Institute, 507 Fifth Avenue, New York, 10017.

South America: Argentina and Bolivia: June 27-August 9. Ages 16-18. Language orientation before departure in oral Spanish. Informal classes. Living, traveling, and working with families in both countries. Actually two separate courses. Involves four weeks of study and two weeks of traveling in each country. $1,050 for Argentina; $1,090 for Bolivia; each course (all inclusive) from Miami, plus $225 for each language course. The Experiment in International Living, Putney, Vermont 05346.

FRENCH

Rennes, France: June 28-August 9. High school students. Morning classes at University of Rennes; live and eat with Breton families. Prior to studies, traveling: six days at international student resort, Riviera; three days at Avignon. After-lessons excursions: Mont Saint-Michel, Dinan, attendance at Summer Festival of Music and Theater. Rest of program includes four days Loire Valley, one week in Paris, six in Chamonix (French Alps) for summer skiing, ice skating, hiking, fondue party. $1,490 (all inclusive) from New York. Putney Student Travel, Inc., Putney, Vermont.

Strasbourg, France: June 18-July 31. High school students. 75 hours classwork, 25-40 hours field work. Elementary, intermediate, advanced French conversation. University town, crossroads of French and German cultures, lively student activity. Native teachers. Credit and certificates. Live in student residence. Side trips: Black Forest, Cologne, Rhine River cruise, Münster, Colmar, mountain villages of Vosges, Paris, London. $890 (all inclusive) from New York. Franco-American Committee for Educational Travel and Studies (FACETS), 683 Fifth Avenue, New York, 10022.

Neuchâtel, Switzerland: July 3-August 9. "L'Etudiant." High school, college students (15-19 years old). Prior to study program: three days London, two days Amsterdam. French lessons: July 9-August 4: elementary to advanced. High school at l'Ecole Supérieure de Neuchâtel; college at l'Université de Neuchâtel. Certificates and college credits at discretion of home school. Housing in approved *pensions*, two to four in a room. Live according to European customs. No English spoken. Jaunts: cruise to island of Morat, Geneva, Berne, Jungfrau ($20 extra). August 5-8, train ride to Paris, for some practice with language while taking in sights. $985, plus $56 tuition. Mrs. R. V. P. Kaufman, Simmons Student Holidays, 3 West 57th St., New York, 10019.

GERMAN

Vienna, Austria: Institute of European Studies, Palast Kinsky. June 14-September 1. College students. Eight weeks of study, June 26-August 18. Visiting: Luxembourg, Frankfurt, West and East Berlin, plus travel in West and East Germany. During studies—excursions and weekends: Prague, Salzburg Festival. For advanced students, independent travel, August 18-September 1. In Vienna, live in private homes. Limited to thirty students. $1,100 (independent travel extra). Professor William I. Schreiber, Chairman, German Department, the College of Wooster, Wooster, Ohio 44691.

Bönnigheim, Germany: July 19-August 29. 42 days of study and travel. Lessons at Schiller College in a baroque castle, half an hour from Stuttgart. Medieval atmosphere; living is in nearby modernized dormitories. Curriculum offers conversation opportunities with German students. This program for ages 15-19. Travel: Heidelberg, Strasbourg, Baden-Baden, Black Forest, Upper Rhine Valley, Basel, Lucerne, Liechtenstein, Austrian Tyrol, Innsbruck, Bavarian Alps. Topped off with six days apiece in Paris and London. $1,150 (all

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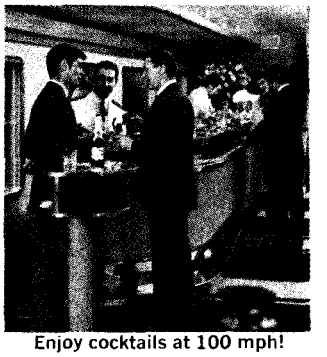

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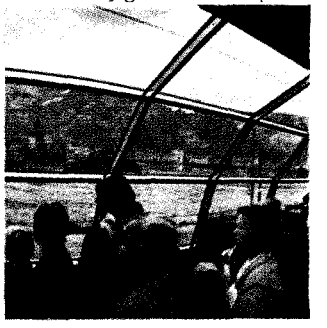

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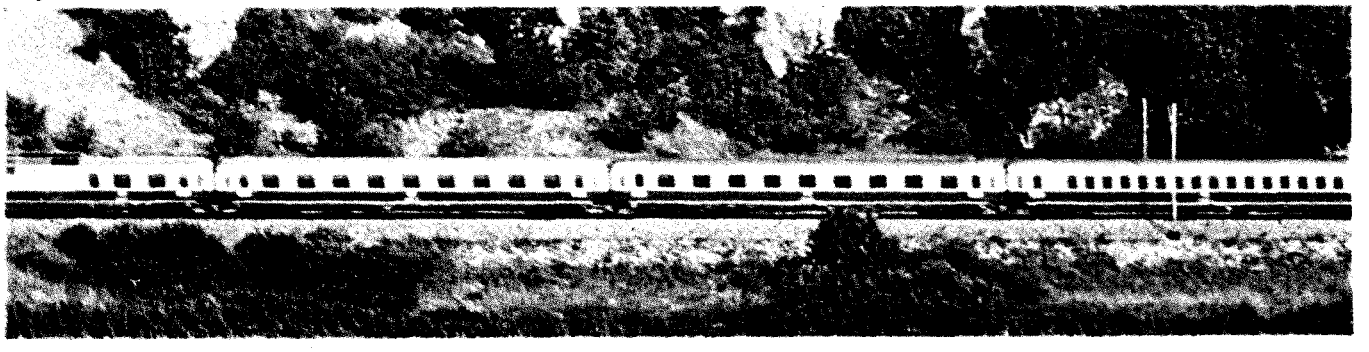

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inclusive) from New York. Scholastic International, 50 West 44th St., New York, 10036.

Zurich, Switzerland: July 17-August 12. Local Eurocentre for $90. Intermediate and advanced German only. Accommodations handled by the center. Special student charter flights, saving up to 70 per cent, handled by SOFA, and special International Student Identity Card, needed for travel on all intra-European student charter flights. Good for discounts at museums, restaurants, theaters, etc. SOFA also handles inexpensive sightseeing and tours. This language program includes sightseeing and side trips. Airfare is extra. Details: SOFA (Student Overseas Flights for Americans), European Student Travel Center, Ltd., 165 West 46th St., New York, 10036. Also copy of '72 *Student Travel Guide* ($1.95, plus postage).

ITALIAN

Florence, Italy: July 1-28. For college students and young adults, at University of Florence. Language plus art, music, history. Sightseeing and board. $295, plus airfare: Educational Travel Association, Inc., 535 Fifth Avenue, New York, 10017.

Other Italian language programs: Istituto Italiano di Cultura, 686 Park Avenue, New York, 10021.

SCANDINAVIAN LANGUAGES

Copenhagen, Denmark: June 23-August 10. Age minimum 16. Oral Danish program prior to departure. Live with Danish family with children in same age group, and travel together throughout Denmark. Similar programs in Norwegian and Swedish languages. $990 (all inclusive) from Springfield, Massachusetts, plus $225 for tuition. The Experiment in International Living, Putney, Vermont 05346.

Gothenburg, Sweden: July 23-August 12. 351-year-old city boasts much Scandinavian atmosphere. Study at Gothenburg University: elementary, intermediate, and advanced Swedish. Live in student homes with single-room accommodations, fifteen minutes away. Special Youth Hostels Package ($35) this year: coupon book, good for ten nights' lodging at any Swedish Touring Club lodge or hostel plus ten meals at any of the sixty-five ICA restaurants. $320 (course, meals, accommodations, airfare). Take advantage of Gothenburg's many student nightclubs and discothèques; go on nocturnal outings. A. John Harrison, Special Interest Travel, SAS, 138-02 Queens Boulevard, Jamaica, New York, 11435.

GREEK

Greece: June 24-August 18. Age minimum 17. Oral Greek course prior to departure. Delphi, Olympia, Sparta, Tripolis, Mycenae, Athens. Boat ride to Crete. Eleven students to group. Live in Greek homes and modest hotels. $1,150 (all inclusive) from Springfield, Massachusetts, plus $225 for tuition. The Experiment in International Living, Putney, Vermont 05346.

Athens, Greece: July 1-31; August 1-31. For college students and young adults. Language, literature, and history. Study at the Knubly School of Greek Civilization. Sightseeing trips and excursions. $295, plus airfare. Educational Travel Association, Inc., 535 Fifth Avenue, New York, 10017.

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HEBREW

Israel: July 2-August 4. Israel Workshop. Conversational Hebrew studies and work on a kibbutz with Israeli youth. Live in dormitories, kibbutzim, youth hostels. All meals included. Tour of Israel from Sea of Galilee in north to Elat on the Gulf of Aqaba. Chance to attend International Youth Assembly in Jerusalem and kibbutz festivals. $895 (all inclusive) from New York. Elliott L. Zaref, Director, Student Travel, Fugazy International Travel, Inc., 342 Madison Avenue, New York, 10017.

Israel: June 28-August 18. Work Project. Oral Hebrew study prior to departure. Live in communal dormitories and also with Israeli family on *moshav*. Brief excursions to biblical and modern sites: Jerusalem, Jericho, Tel Aviv, Bethlehem. Age minimum 17. Includes work on kibbutz and *moshav*. $1,125 (all inclusive) from Springfield, Massachusetts, plus $225 tuition. The Experiment in International Living, Putney, Vermont 05346.

ARABIC

Middle East countries: June 11-August 7. Study of Arabic in seven countries. Ages 15-18. Special sightseeing and side trips. $2,000 (all inclusive) from New York. Mounir Saadah, Director, Near East Program, The Choate School, Wallingford, Connecticut 06492.

EAST EUROPEAN LANGUAGES

U.S.S.R.: June 12-July 23. College-level program with age minimum of 18, offering six hours' credit from Louisiana State University. Russian is taught during travels. Helsinki, Leningrad, Moscow, Kazan, Volgograd, Volga cruise, Rostov, Sochi, Kiev, Berlin. Meetings with Soviet students. Uses standard-class hotels with three meals per day. $1,250 (all inclusive) from New York. Peter T. McLean, President, Student Services International, 409-10 Cotton Exchange Building, New Orleans, 70130.

Poland: June 27-August 18. Age minimum 17. Oral Polish conversation course prior to departure. Home stay with Polish families, then travel with them. Excursions: Dunajec River, Wieliczka salt mine. Also a week's travel to the U.S.S.R., Leningrad and Moscow. Stay at student hostels with chance to meet Russian students. $1,050 (all inclusive) from Springfield, Massachusetts, plus $225 for tuition. The Experiment in International Living, Putney, Vermont 05346.

Yugoslavia: June 29-August 15. Age minimum 17. Oral Serbo-Croatian course prior to departure. Basically follows pattern of Polish program, but with sightseeing and excursions limited to Yugoslavia. $990 (all inclusive) from Springfield, Massachusetts, plus $225 for tuition. The Experiment in International Living, Putney, Vermont.

These programs are only a few of hundreds available. Even sponsoring companies cited offer more than one language-study program. The Council on International Educational Exchange, 777 United Nations Plaza, New York, 10017, comprised of 165 North American academic institutions (colleges, universities, and secondary schools) and of various organizations, sponsors various study programs. Check early with each one.

Bon Voyage.

Frances Shemanski

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HOW TO KEEP FROM BEING A SUMMER STRANDEE

Getting there may be half the fun, but getting back is often a dicey game.

BY BARBARA JOHNSON

"But I don't belong to the Liberal Conference for Appreciation of Violinists," you tell the woman in the travel office who has just asked you to sign an affidavit swearing that you've been a member for six months. "Oh, that's okay," she says, "it's just a formality, doesn't mean anything, but it is necessary for you to have a membership card under Civil Aeronautics Board regulations so we can issue a charter ticket."

All right, you think, my friends are all doing it, and $190 beats the $294 youth fare on a scheduled airline to London. Besides, the CAB regulations can't be particularly well enforced, because you've watched this woman backdate eight memberships (and not just for students) since you've been waiting in the office. So you "join."

This kind of scene has been repeated over and over recently as the illegal affinity charter has become a cheap and popular way to get to Europe. Such circumventions, however, are not without their perils. Last summer 4,000 students who purchased package tour programs were stranded when tour operators failed to pay the airlines for the students' return trip home. Vouchers issued in the United States for flights home often were found to be phony. If the operation wasn't fraudulent, the business methods were usually so loose that one couldn't be sure if the tour office would still be occupied a week later.

"I spent four days in London trying to cash in my ticket for a seat on a charter that didn't exist," one Michigan coed related. In her case, however, the operator had just been negligent. She got her money back and was able to buy a ticket home on a scheduled airline. In countless other cases (perhaps as many as 11,000 people experienced some form of stranding last summer), travelers weren't as lucky. Europe's airports, American Express offices, and U.S. embassies looked like refugee camps; young people, suitcases, and backpacks were scattered over every chair and across the floor. Often with no money left at trip's end, the students sought anyone who would give them something to eat and a place to stay. Democratic Congressman Lionel Van Deerlin of San Diego, California, while vacationing in Europe, recalls seeing a girl sitting on a street curb crying be-

Familiar scene at Kennedy Airport's north terminal, departure point for many charter flights to Europe. Young travelers who pick the wrong charter will find themselves stranded without money or a place to spend the night.

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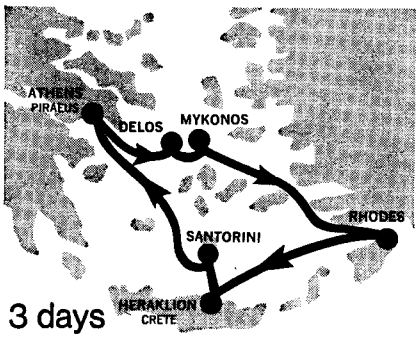
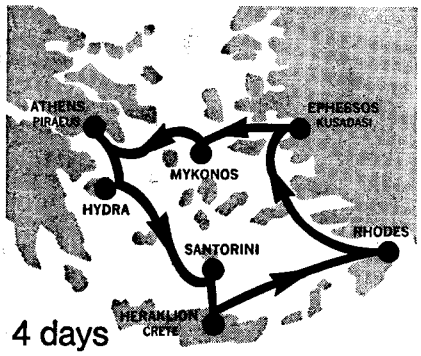
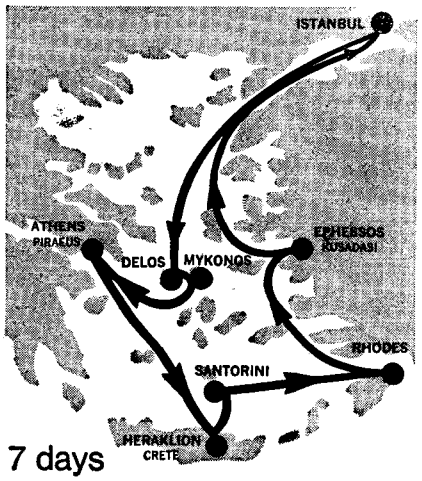


3 days



4 days



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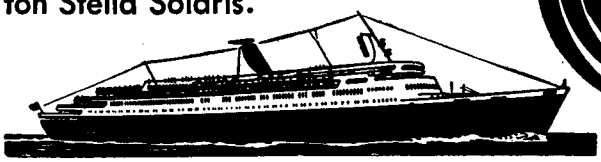

The Stella Maris and Stella Oceanis are both ships of Greek registry. For more information, call your travel agent or contact Holland-America Line Agencies, Inc., agents for Sun Line, Pier 40, North River, New York, N.Y. 10014.

cause she didn't have enough money to pay her hotel bill.

In response to public outcry and what has become a popular political issue, bills to bond and license travel agents were introduced last fall in both the House and the Senate. The real key to solution, however, lies not so much in passage as in bringing attention to the problems and demanding that existing rules be enforced. As Congressman Van Deerlin, who introduced one of the bills, said: "Frankly, we hope to use this as a wedge. The CAB can already take care of this problem under present law. The answer is for them to get off their duff, or Congress will do something." The bill specifically calls for CAB licensing and bonding of indirect air carriers who act as middlemen in buying air transportation wholesale for resale among members of the charter-worthy affinity groups.

"It's a matter of priorities, and until now it hasn't been important enough for the government agencies to crack down," says Democratic Senator Daniel K. Inouye of Hawaii, who introduced a bill to amend the International Travel Act of 1961. Two days of hearings conducted in November are to be followed by further testimony this spring. Senate sentiment, however, also reflects a certain ambivalence.

There are those in Washington who say that the whole issue of affinity charters is as difficult to control as prohibition. "When regulations are not in the public interest, the public finds ways to get around them," says Edward Dingivan, vice president of the National Air Carrier Association. As the representative agency for eight U.S. charter carriers, NACA has been particularly concerned about adverse charter publicity. And while 1971 strandings involved British and not U.S. carriers NACA has stepped up its own policing of the industry.

World Airways, in fact, refused to carry a plane load of 183 passengers last summer when it became obvious that no one on the charter of supposedly German students was legitimate. "Over the years we get to know who the bad operators are and steer away from them," said Vincent Duffy, vice president of Overseas National Airways. "But, at the last minute, the travel agent or operator can offer space to the general public illegally, which is pretty hard to detect. I would guess we get fooled on one in seventy-five trips."

Richard J. O'Melia, director of CAB's bureau of enforcement, told a meeting of the American Society of Travel Agents: "As quickly as the bureau moves to plug one hole in the dike the ingenious mind of the black-market charter consolidator seeks new ways to scrounge illegal charter profits." Until the summer of 1969, strandings were

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isolated individual cases. When thousands of travelers were stranded at once, though, the events became newsworthy. The CAB now requires all study groups to file full details of their operations and meet financial security requirements similar to those for inclusive charterers There were no strandings of study-group charters last summer. Instead, 1971 strandings were largely the result of bogus affinity charters created in clear violation of CAB rules.

Two bogus organizations, the American Union of Students and the University Students Association, were formed in name only. Persons purporting to be representatives of these groups then chartered a considerable number of flights on different carriers. Vouchers issued for return flights turned out to be worthless pieces of paper in many cases. "It was a pretty frightening experience," a New York student recalled. "You really felt like a man without a country."

Typically, these operators will open an office and solicit business through newspaper ads and mass mailings. When they have signed a dozen students and received payment for round-trip fares, they turn over their lists to a consolidator who has received similar lists from perhaps ten other operators. False membership cards are made up, one-way tickets are issued with vouchers to be turned in for return tickets in Europe, a carrier is chartered, and another bogus flight is born.

At the heart of the problem is the ongoing conflict between scheduled airlines and supplemental carriers, resulting in complex regulations that no one can enforce. Scheduled airlines generally look at charter traffic as diversionary, while supplementals say it's a new segment of the population that wouldn't travel at all without cheap group rates. "Somewhere between these two stands must lie the truth," Secor Browne, chairman of the CAB, has said. "We are cast in the role of Scrooge. We can't open the floodgates, because we are under statutory mandate to preserve scheduled service. Otherwise it would mean we'd have no scheduled air service after Labor Day."

The CAB, admitting that the troublesome affinity rule encourages violation, has offered as a partial solution the new "travel group charter." To qualify for such a charter, a person need not belong to an organization or group but must purchase a ticket six months in advance and put down a 25 per cent deposit. Organizers are required to submit passenger lists to the CAB six months ahead of time, although this gap may be narrowed for the coming summer to take in at least part of the peak charter season.

Already there is opposition to the new proposal. "The nonaffinity rule is preposterous. In this mobile day and age, who plans six months in advance?" asks Ab Reig, president of Student Overseas Flights for Americans. "One month in advance is reasonable. But why put up rules that invite breaking?"

Anywhere from 750 to 1,500 students flock into Reig's New York City office each day during the summer. On an average day in June, SOFA issues 1,500 international ID cards ($2 apiece this year) good for discounts up to 70 per cent on food, lodging, museums, car and bike rentals, rail passes abroad, and intra-Europe charter flights. In Europe any bona fide student up to the age of thirty qualifies for reduced charters. "The ultimate answer," says Reig, "is for the skeds to become competitive with the charters, not just for students but for everyone. The airlines are so concerned about getting six hundred dollars from businessmen that they completely neglect the other people who have enough money to go to Europe for four days if the price is right."

Whatever the rates and hazards, more students will go to Europe this summer than ever before. Passport applications for students were up 21 per cent during the third quarter of last year over 1970. Youth fares, though higher and more restrictive, are back again. Twelve- to twenty-one-year-olds can fly to London and back for $294. (The CAB has indicated it may ask for repeal of all youth fares, though, on the basis that they are discriminatory.)

Travel observers recognize that the problem of strandings will not be solved by passing another bill, creating a new regulatory agency, or even enforcing existing rules. As Duffy of ONA said: "Charter regulations in Europe are about ten years ahead of ours." The rules must be simplified and applied equally to foreign carriers. Toward that end, the United Kingdom has announced it will require clearance of charters three months prior to departure, which should help curb illegal activities. Renewal of charter licenses to certain British supplemental carriers has also been deferred. And Italy has imposed requirements for advanced filing of documents to make sure affinity charters are legitimate. Meanwhile, it's up to the student, sometimes the victim but often the vanquished in charter-flight dealings, to pick the sane route to a summer abroad. □

Barbara Johnson, a free-lance writer who lives in New York, specializes in travel trade reporting.

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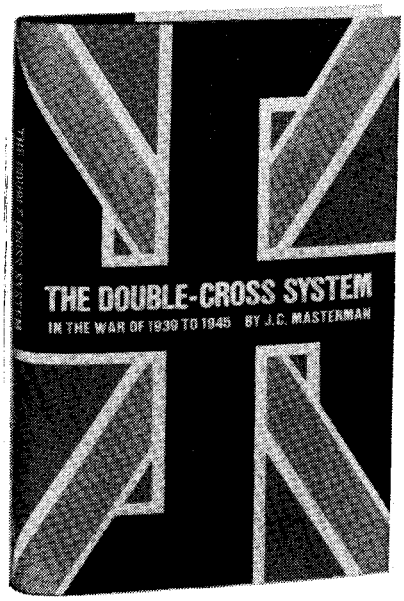

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Robert Lewis Shayon

TV Without Terror

Late in March, Senator John O. Pastore (D-R.I.), chairman of the Senate subcommittee on communications, will hold his scheduled hearings on the recently released *Surgeon General's Report on Television and Social Behavior*. He then will be in the uncomfortable position of a man of good conscience who must commit an act of psychological violence to save his country from an act of even greater collective violence—the censorship of ideas. The act he must commit is to hold a handful of network executives personally responsible for the dehumanizing brutality that has swept across the small screens of the country since early in the 1950s. For twenty years Senate investigators from Kefauver to Pastore have inveighed against the evils of "the system" that generates TV violence, while exonerating those who run the system from any personal guilt.

The Surgeon General's report, pleading in its final chapter for a more humane treatment of the victims of violence on television, observes that "whenever aggressors can be helped to identify with victims, the aggression ceases." If the men who permit TV violence are the aggressors against the viewer-victims, Senator Pastore must point the finger of guilt at them so that they will feel a kind of pain corresponding to that suffered by their audiences.

That there are no other ways out of the violence dilemma than censorship or personal corporate responsibility has now become clear. The Surgeon General's Advisory Committee, which drafted the report, has found "a preliminary and tentative indication of a causal relation between viewing violence on television and aggressive behavior. . . ." This finding is hedged by qualifications, but it has been agreed to by committee members who work for networks or have had industry ties.

This is a major breakthrough, for the industry has never been willing to concede a causal link between the viewing of TV violence and aggressive behavior. Some researchers who have conducted original experiments and surveys for the committee have charged that the evidence was watered down considerably by the full committee in its final report. Some committee members have countercharged that with $1-million of research money at their disposal those researchers who were "predisposed" to finding a causal link merely were able to come up with limited findings indicating that the so-called causal link operates "only on some children (who are predisposed to be aggressive) . . . and only in some environmental texts."

Since a summary of the report was leaked to the press before the official release date, the report was issued without the several volumes of scientific papers. The nation's press generally collaborated in information distortion when it unfortunately interpreted the Surgeon General's Report as concluding that TV violence was not harmful to children. Now the complete data will have a hard time correcting the original distortion in the public's mind. Senator Pastore's projected hearings on the report, even amid the frenzy of sharp controversy surrounding it, will help the public learn the truth. Yet, if the past is precedent, the scenario of the coming hearings is predictable.

The National Association of Broadcasters and the networks will reassure the Senator that they have things well in hand, that they are making reforms, and that things will get better (this has been the industry refrain for twenty years). The Federal Communications Commission will wring its hands and declare itself powerless to censor program content. The Senator, if he follows the traditional script (he may not, of course), will gently chide the networks, but Congress will do nothing. Those men of conscience shrink from censorship, although the courts have upheld statutes protecting children from hard-core pornography.

The Surgeon General's report quite properly called for a broader definition of violence than the one of overt physical harm. Questions not only of the dehumanization of aggressors and victims but also of good taste, common decency, and the desensitizing of viewers by brutality associated not with significant social experiences but merely with trivial cops-and-robbers extravaganzas must be considered. Yet the findings of even a tentative causal link between TV violence and aggression represents the crossing of a Rubicon. Further research may strengthen the evidence of that link. The plague must be arrested, and it can be if the networks, to avoid destructive competition for audiences, somehow agree to de-escalate violence collectively. Public-interest advocates appointed to the boards of the networks might help. A sense of personal responsibility on the part of the network chiefs would be better. All else failing, the nation will commit the ultimate violence upon itself by the act of censorship. □

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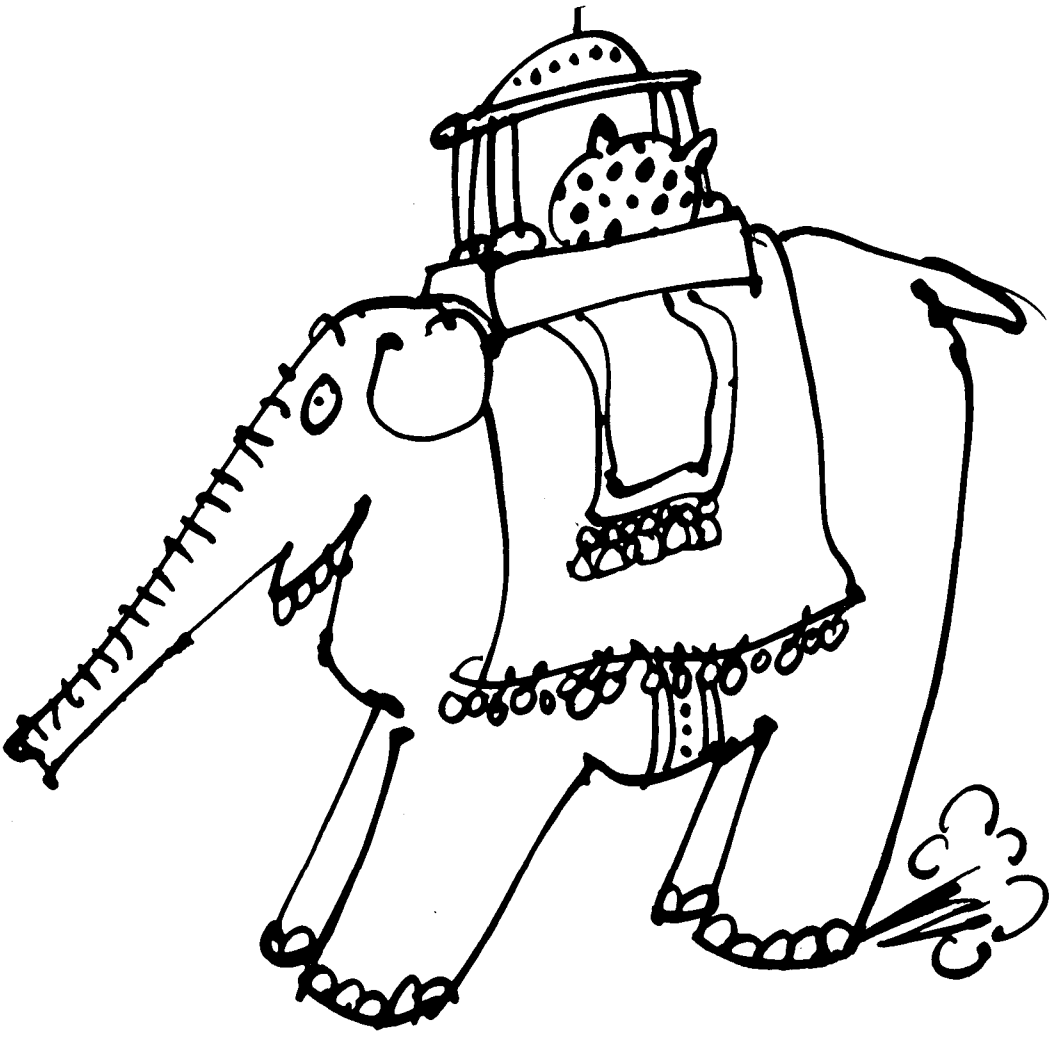
"Hey, taxi."



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Editorial

Our Fair Share at the U.N.

At a recent State Department foreign policy conference for editors and broadcasters, Assistant Secretary of State Samuel De Palma pointed out that the United Nations is now big business, spending more than $1-billion a year if you include its family of affiliated specialized agencies. Of the money spent by the U.N. system in 1971, about a third came from the United States, and though many Americans believe this to be a disproportionate share, Secretary De Palma's facts point to a very different conclusion. Here is how he summed it all up:

"We make two kinds of contributions. For the regular administrative budgets all members are assessed what are in fact legally binding membership dues. The current U.S. assessment for the U.N. budget is 31.5 per cent. This is almost twice the share assessed to the next largest contributor, the Soviet Union. Clearly, this seems unfair. But, in fact, 31.5 per cent is actually less than our fair share based on relative capacity to pay. In terms of the National Products of all U.N. members, our share would have been at least 38 per cent at the time the 31.5 per cent assessment was levied. From the very beginning of the U.N., we have succeeded in having our share reduced below our relative capacity to pay by arguing that the organization should not be overly dependent on the contribution of a single member. As a result, many other members, including the Soviet Union and other developed countries, are assessed somewhat more than their relative capacity to pay—in order to take up the slack."

Since the relative capacity of the United States to pay—based on our Gross National Product—was recently calculated to be 38 per cent of the total U.N. budget, it is difficult to argue that our 1971 contribution of 33.7 per cent was too large. Indeed, twenty-three countries contributed a higher proportion of their respective Gross National Products to the U.N. system than did the United States. Yet, under pressure from Congress, which has never been overly fond of the U.N., the State Department has now decided to try to have our assessment reduced to 25 per cent. "We have come to feel," De Palma said, "that in an organization approaching universality of membership, in which each nation has one vote, even one-third is too much for us to pay. As it is, two-thirds majorities can be and are assembled to vote budgets and programs over the opposition of the few who pay the overwhelming share of the costs." The 25 per cent figure represents, in the view of both the State Department and Congress, a rate more in balance between actual capacity to pay and the influence the U.S. is now able to exercise in the organization.

Many Americans think of the U.N. as one gigantic wind machine invented by the late Rube Goldberg and capable of stirring up a lot of political dust and nothing more. The U.N. General Assembly was designed to operate along familiar parliamentary lines, and debate is, therefore, ponderous, discursive, and often aimed at constituencies back home. As De Palma put it wryly, "It would be nice if the U.N. General Assembly could operate with the speed and brevity of our Congress. But then our Congress has had a hundred and seventy-five years to perfect its procedures, while the United Nations has had only twenty-six. . . . Until governments see their interests served by another form of world organization, we must live with the fact that U.N. peacekeeping will be effective only in those instances where the national interests of the five permanent members [of the Security Council] tend to converge. . . ."

The world organization is made up of 132 nations, but it would be a mistake to look only at the functioning of the General Assembly as if it, and it alone, were the U.N. In actual fact, the U.N. system operates a score of agencies and programs with a total of more than 25,000 staff members, 15,000 of them in the field. Besides the General Assembly and Security Council, the U.N. engages in everything from world environment and population control to ways of curbing hijacking of aircraft and illegal traffic in narcotics. Some 3,500 technical-assistance projects are under way around the world, and, besides international diplomacy, the economic and social side of the U.N. has become extremely active through a now ingrained sense of cooperation.

As ineffective, quarrelsome, and financially shaky as the U.N. may be, it is worth a great deal to us in ways we are not always fully aware of. How much is it worth, the Assistant Secretary of State asked, to have aircraft on international routes guided and talked down at strange airports according to safe procedures established by the U.N.? How much is it worth to have the mails delivered to any part of the world and to have radio and TV frequencies allocated fairly among the nations? What is it worth to have the assurance provided by safeguard inspections that nuclear materials for peaceful uses are not being diverted to the manufacture of atomic weapons? How much do we owe to the World Health Organization for our not having to worry anymore about smallpox? What is it worth to us to avert a war between Greece and Turkey by the presence of a U.N. force in Cyprus?

As to the financing of the United Nations, its annual budget is in the jurisdiction of the Secretary General, who must submit estimated annual expenditures to the General Assembly for approval. In 1946 the U.N.'s first budget was fixed at $50-million, a sum one-tenth the U.N. budget for 1965 and less than a twentieth of this year's. The charter of the world organization stipulates that expenses be apportioned on the general economic level and the capacity of each state to pay its fair share, and although the United States is the largest contributor, some member-nations make a larger contribution per capita.

When the United Nations was ten years old, a sudden increase in memberships, particularly those among emerging African nations, all but swamped the organization, since most of the new member-states were economically weak and sparsely populated and probably needed more help than they could contribute. Again, not every peacekeeping venture has been popular with all U.N. member-states, some of which, from time to time, have simply withheld certain portions of their assessments on grounds that what was going on was none of the U.N.'s business and indeed contrary to the interests of certain members. The Soviet bloc, for example, would have no part of the emergency troops sent to the Middle East in 1956, a police force of 5,000 men costing $20-million a year.

The essential point is, of course, that we are getting a lot for our money along the East River, by no means as much as we should and far less than we may in the future. The late Dag Hammarskjold once said of the United Nations that it was a worldwide fire-alarm system; we have that at least to be grateful for over the past quarter of a century. But the most important truth of all is that grievances between nations now have a place in which they can be aired, despite the fact that not all disputants take advantage of this opportunity. Moreover, as time goes by, it will become increasingly obvious to member-states that some sort of U.N. police force with real authority is absolutely essential to world peace and that, when this force has been organized and equipped, national armaments will have been obviated forever.

Richard L. Tobin

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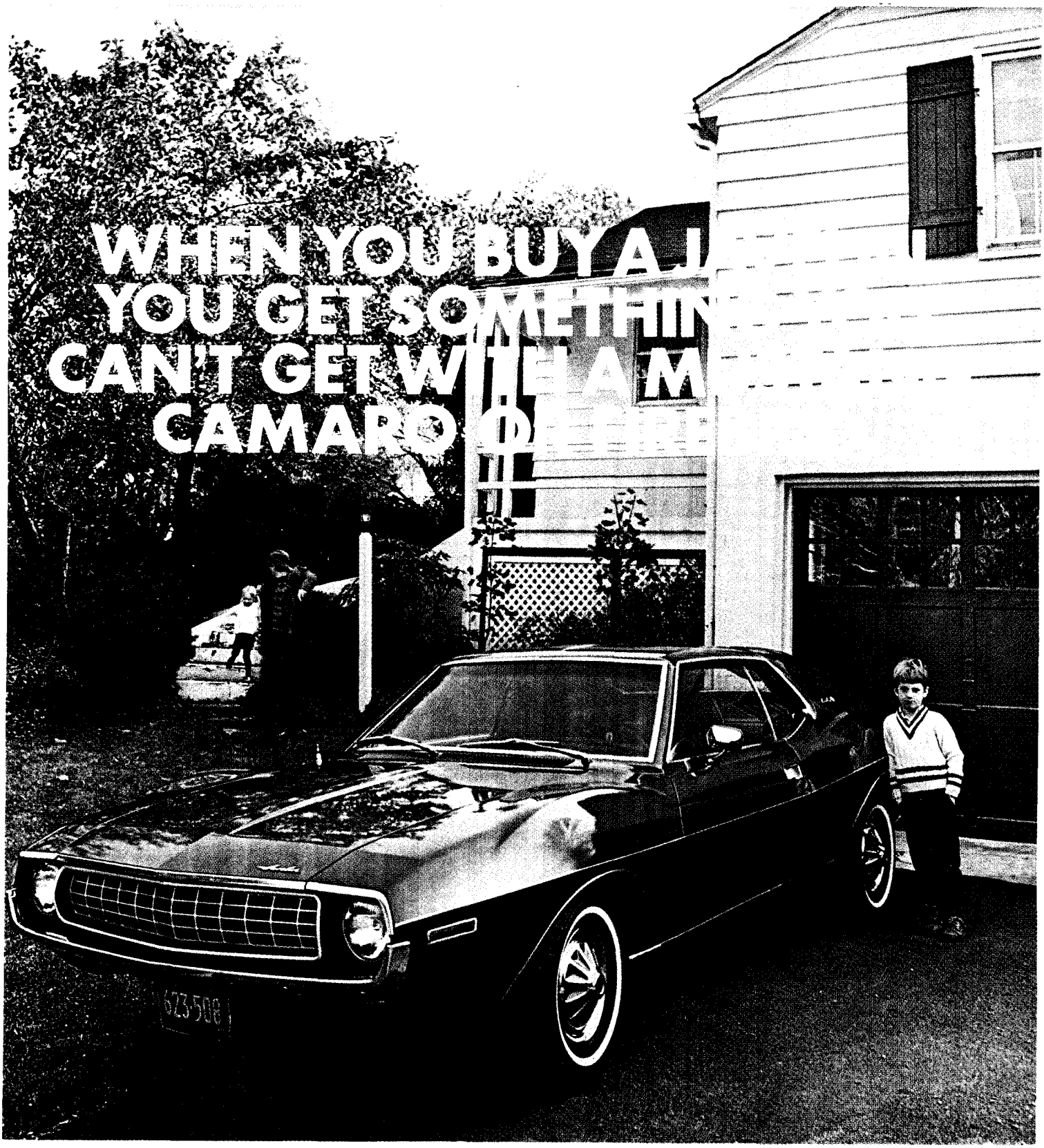

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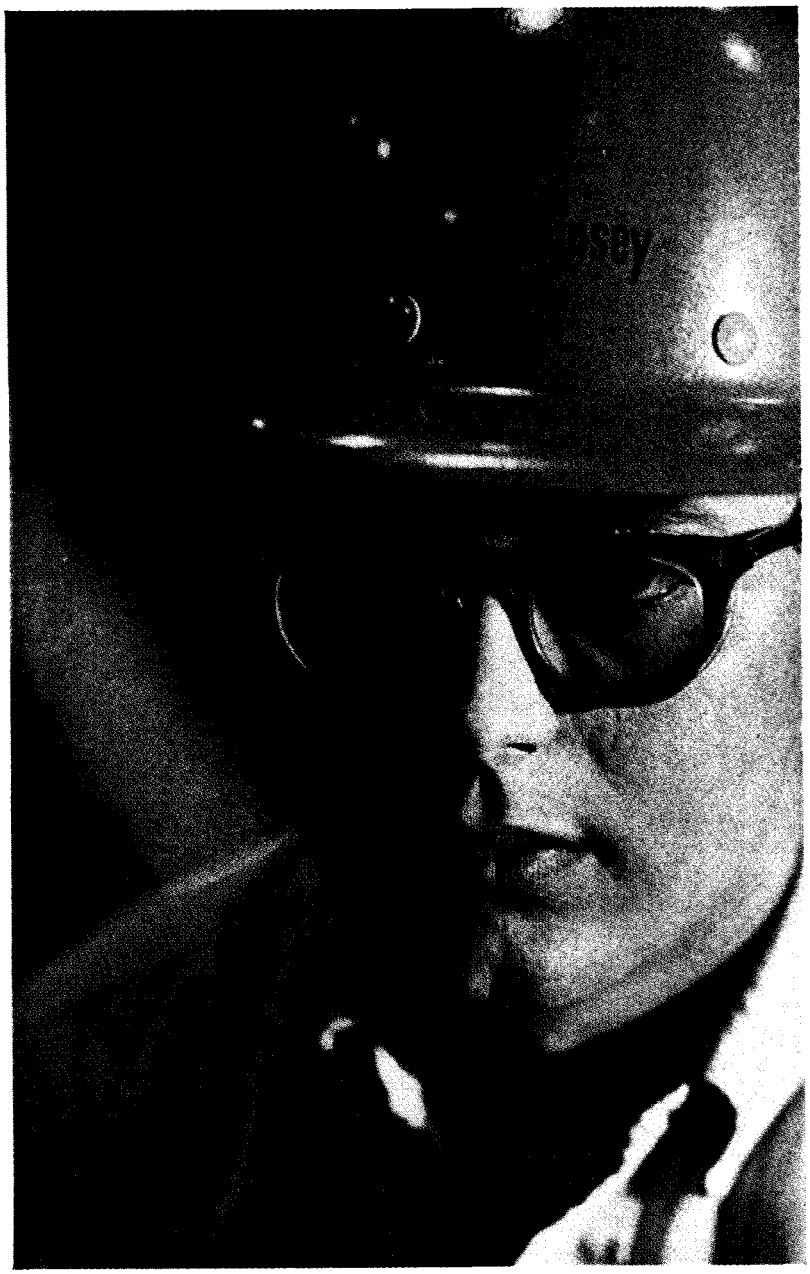

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Saturday Review of

EDUCATION

Children are what education is all about. As the following pages make clear, this is as true in the classrooms of Mao's China as it is in free schools in the ghettos of U.S. cities or in the first college ever founded and run by American Indians. But if the children are to be well served by their schools, the central role that teachers play must be acknowledged. Two reports explore different aspects of that role: new approaches to preparing teachers and the issues of tenure and job security.

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HOW THE YOUNG ARE TAUGHT IN MAO'S CHINA

HONG KONG

Nearly everyone in the People's Republic of China seems to be involved in some form of education or re-education. Mao-thought study groups, literacy classes, part-time study programs for workers and farmers, and cadre schools for the re-education of government office workers supplement the usual schools. Throughout the country one has the feeling of a whole people intent on improving themselves. Their expressed purpose, however, is not monetary gain, higher position, greater prestige, or even individual satisfaction, but the following of Mao Tse-tung's concept of serving the people.

It is impossible to understand Chinese education without an awareness of the role of Mao's thought. For him, practice is both the source and the test of all knowledge. At every level of Chinese education heavy emphasis is placed on the application of knowledge on the farm and in the workshop, the laboratory, and the factory. Experienced workers and farmers are called in to give practical lessons to students because education must be intimately connected with life so that it will be related directly to the pressing needs of society.

The continuing struggle between the exploited and the exploiters is also central to Mao's thought. Such "class struggle," says Mao, continues in China even today. And since the educational process takes place within the context of social struggle, there must be constant effort to combat exploitative thinking and action.

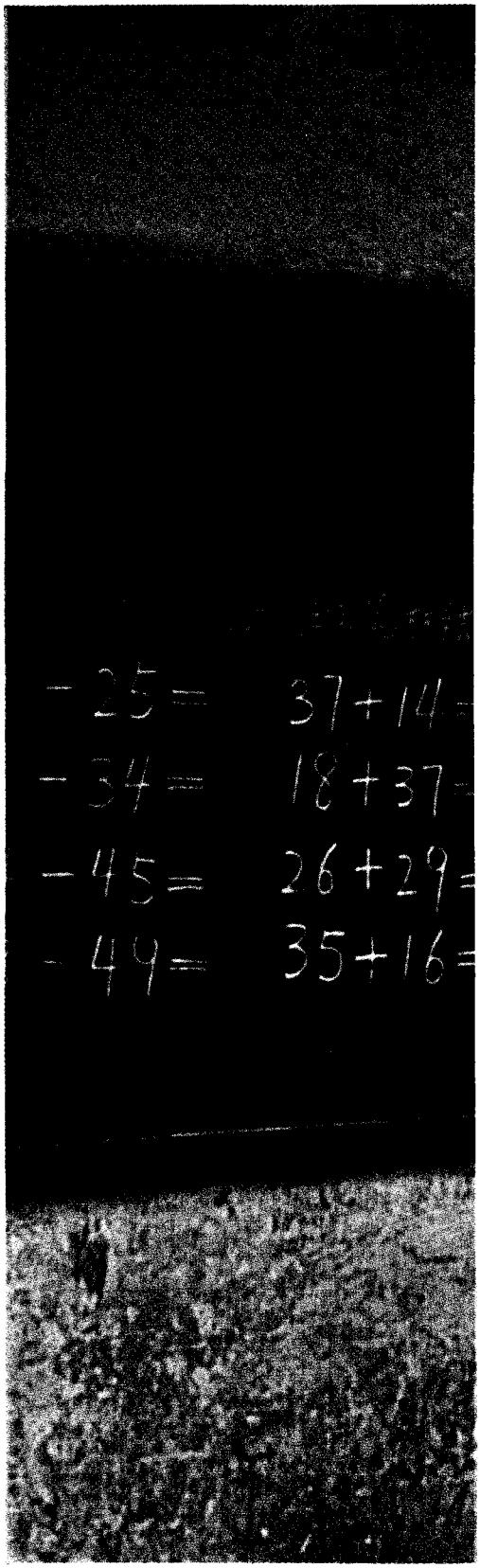
Mao believes, however, that man is the product of his social condition and that he has an almost infinite potential for re-education. As a result, the Chinese are confident that they can create a new man and a new society in which the needs of others come before those of self. They are determined to make education serve the majority of the people, rather than just a privileged few, and are trying to avoid the kind of elitist education they see evolving in the Soviet Union.

By 1966 Mao had concluded that a thoroughgoing revolution was necessary to eliminate the vestiges of elitism and special privilege that remained. That summer the Cultural Revolution exploded. Schools closed. The central Ministry of Education was dismantled. Teachers, administrators, and textbooks came under bitter attack. When the schools reopened more than a year later, they set out to translate into practice Mao's conception of the role education should play. Now, more than four years later, the Chinese freely admit that their educational revolution remains unfinished.

The thrust of the future, however, seems clear. More than ever, schools will reflect the conviction that education can never be neutral. "Abstract education that does not serve the politics of a given class does not exist in the world today," one teacher told me. This is a rephrasing of Mao's belief that within education, as in all of society, there is a constant struggle between the exploited and the exploiters. The Cultural Revolution, the Chinese say, has been a victory for the exploited. In place of academic authorities, workers and peasants, who are assumed to know best what kind of people are needed for socialist revolution and construction, now have overall direction of the schools.

Traveling in China, as I did this past summer, one feels that this "festival of revolutionization," as the Chinese refer to the Cultural Revolution, has brought a renewed vitality and consciousness to Chinese education. Young people are convinced that they are playing a role in the creation of the future of China and the world and appear to be motivated by the concept of service rather than by personal gains. No one is considered worthless; even the deaf-mute and the cripple can make a meaningful contribution to society. The values children are taught are pride in the new China as led by Chairman Mao, selflessness, modesty, a willingness to learn from others, perseverance in the face of difficulties, and determination to struggle against anyone or anything that hinders the creation of a new society.

How then do the Chinese translate this philosophy and spirit into classroom practice? Any attempt to generalize on the state of education in a country of 800 million—which claims to have no fewer than 150 million students—must be done with caution. The sprawling urban complexes of Shanghai, Peking, and Wuhan are as different



Classroom organization in China follows traditional patterns. Right, first-graders take turns on the large abacus, while their classmates work quietly at their individual desk models.

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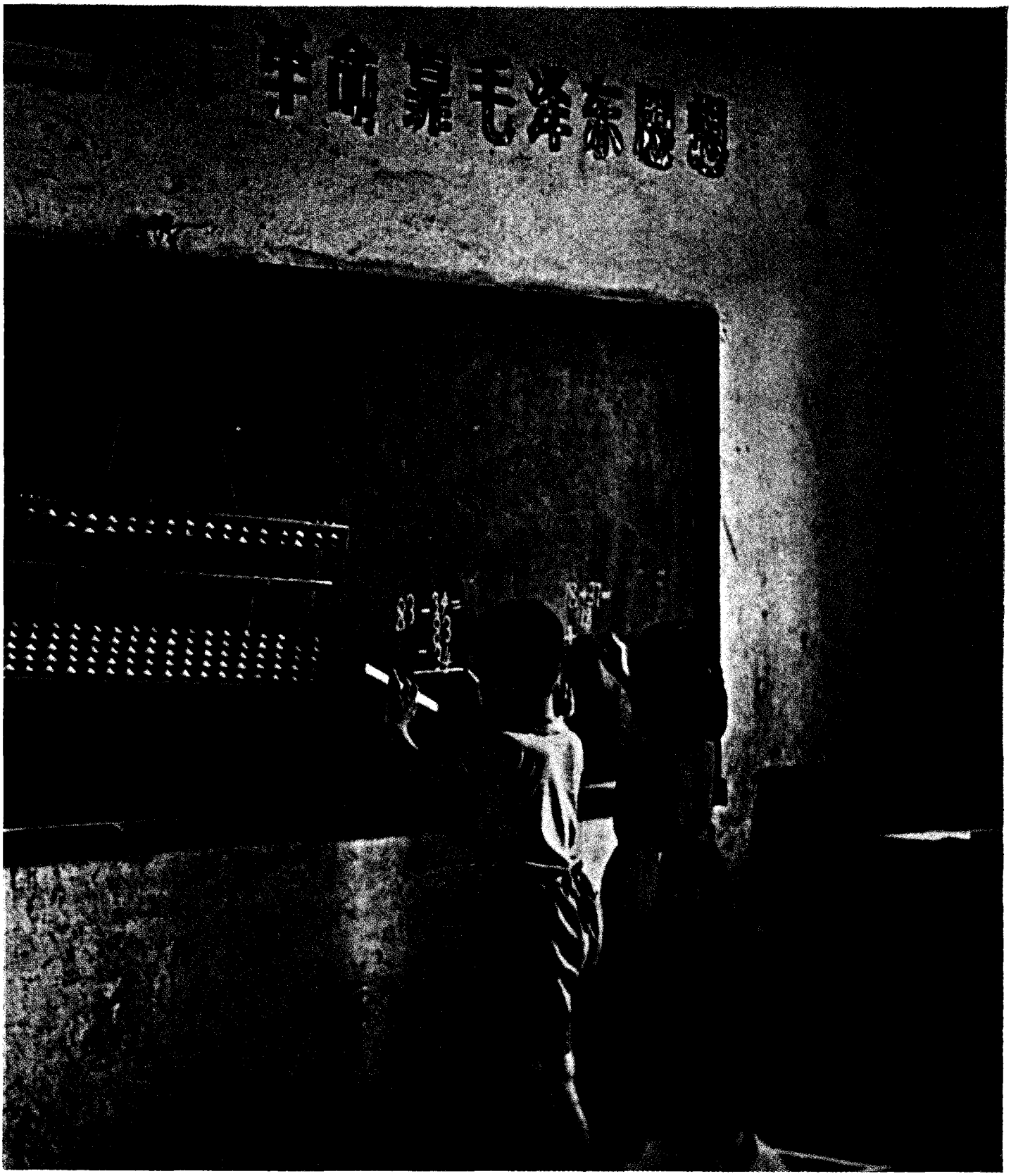
Mao: "Man has an almost infinite potential for re-education."



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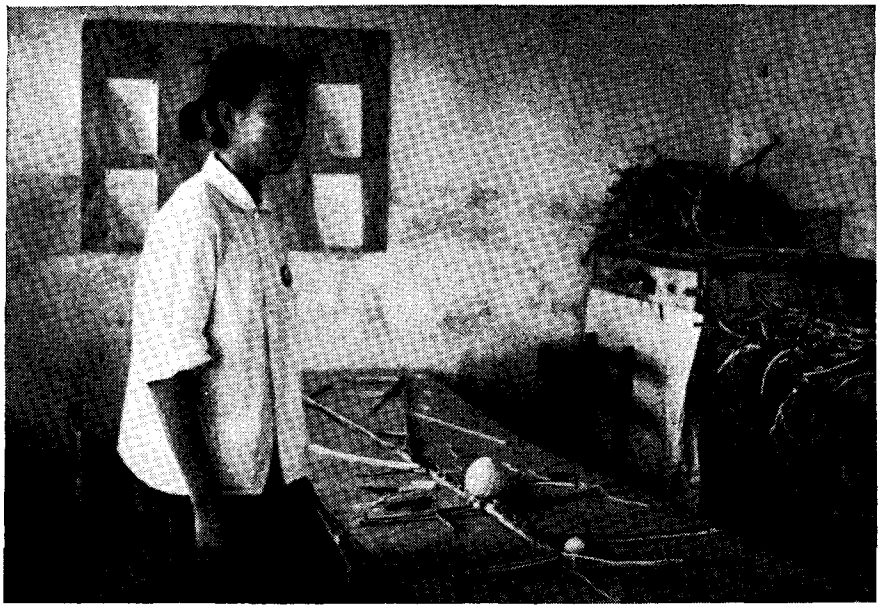
China hopes to create a new man for whom the needs of others come before those of self.

from the isolated villages of the northwest as New York City is from rural Mississippi. But some general changes can be identified. School courses have been shortened; textbooks are being revised. Greater flexibility in meeting local needs is encouraged. Emphasis on manual labor, pushed during the Great Leap Forward in 1958 but rejected during the early Sixties for lowering the quality of education, has returned. And other dimensions of the picture can be filled out from what is happening in individual schools.

Chen Hsien Primary School in Nanking, which I visited one sultry July day, is made up of a group of pleasant one-story classroom buildings surrounding a large courtyard. The din of children playing basketball, Ping-Pong, and a Chinese version of Drop the Hanky could have been that of an American school recess except for the political content to the game's song.

Classes in the school are large; I counted between forty-eight and fifty-six children to a room. While this is due partly to a continuing shortage of teachers and space, the Chinese do not consider a class of forty a problem. Children begin school at age seven for a five-year course, one year less than before the Cultural Revolution. The curriculum for the first three years includes politics, Chinese language, arithmetic, physical and military training, and "revolutionary culture" (music and art). Beginning in the fourth year, students learn English, natural science, agriculture, and industry.

Classroom organization is traditional, but the atmosphere varies considerably from room to room. I groaned inwardly at the classroom style of fourth-graders studying an essay on the revolutionary sculpture *The Rent Collector's Courtyard*, a scene of peasant exploitation. The class followed while the teacher animatedly read a six-page essay, occasionally wiping tears from her eyes. A period of rote reading and recitation followed. We heard well-rehearsed answers to questions about the nature of the oppression the peasants had endured. Students responded promptly and boldly, always standing when recognized. Discipline was impeccable, the students ignoring their visitors' presence completely. A bulletin board at the back of the classroom displayed the students' work—Mao poems they had copied. Other visual effects included a large world map, four political posters, and, as in all classrooms I observed, a small picture of Chairman Mao at the front of the room.



Workshops are an integral part of Chinese schools. Students not only repair school equipment but, as in the picture above, produce electrical wirings for 2,000 heavy trucks annually.

Fortunately, not all classes are so rigid. First-graders, each with an abacus on his desk, worked on two-column addition and subtraction problems. Children took turns demonstrating problem-solving processes on a huge abacus hung on the blackboard. The young teacher patiently explained and corrected when necessary. There was no automatic raising of hands, and youngsters helped each other in a quiet, relaxed manner.

In the past decade Mao has strongly advocated the abandoning of authoritarian teaching methods, and many articles in the Chinese press claim this is under way. Nevertheless, in conversations with the teachers, all insisted that in some subjects rote learning and class recitation were necessary, especially at the elementary level.

In other schools we did see children working in small clusters. Group discussions and evaluation have replaced memorization-type exams, the bane of traditional Chinese education. Class trips to historical shrines and museums are common and aid in developing a sense of China's past. Canton youngsters visit the Peasant Movement Institute, where Mao first started training revolutionaries. In Peking a fifth-grade class spent a whole week investigating life on a long avenue. Older shopkeepers told them stories of the past, when shops sold primarily foreign goods, workers had no rights, and ricksha pullers strained to deliver purchases to the wealthy few. Small class groups investigated different types of shops, houses, working conditions, and areas in need of improvement.

Many teaching techniques considered standard practice in America are regarded by the Chinese as individualistic and antisocial. Choice is collective rather than individual. Instead of exploring with finger paints or hammering abstract creations of scrap metal, Chinese first-graders remove the cork from bottle caps to facilitate their recycling. Others clean the streets, run errands for the elderly, make crystal radio sets and lantern slides, or learn sewing and barbering. The energy of the child as well as that of the adult is spent for the development of the nation.

Clearly, the most innovative part of Chen Hsien School is its workshops. Beginning at age eleven, children spend

Children at a Nanking primary school play a Chinese version of Drop the Hanky—"The scene could have been an American recess but for the political content to the game's song."

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a half-day a week producing items actually used in bus production. Girls in flowered skirts hand-file grooves in metal plates for bus steps. Others electroplate, work machine presses, or make oil filters for carburetors. No fixed quotas are set. Such work is meant to instill respect for physical labor, reinforce lessons learned in math and science, and contribute to the school's operating funds.

Workshops are part of schools all over China. Following the principle of self-reliance, the Chinese are proud that shops are set up with minimal expense. Often nearby factories send workmen to the schools to help the students. And most urban primary schools also have garden patches where youngsters learn how to grow vegetables.

Most cities maintain specialized schools, such as the Canton deaf-mute school where I saw acupuncture used along with more traditional forms of treatment, or a Sian arts training school where eleven- and twelve-year-olds enter a program of disciplined dance and musical instruction. New schools are also being established for the education of the mentally handicapped.

Since the Cultural Revolution, decentralization and relaxation of "state standards" have allowed a great deal more local control of schools, both urban and rural. Communist China has always relied heavily on private, run by-the-people schools to provide supplementary school places. These schools have sometimes come in conflict with official regulations on academic standards, school hours, and age requirements. Many begun during the Great Leap were later closed. More recently, they appear to be flourishing anew as factories, neighborhoods, and rural brigades organize their own schools. Education in China, incidentally, is not free. Almost all students pay a rather insignificant fee of from 3 to 8 yuan per year ($1.20 to $3.20 in U.S. money).

Rural primary education continues to expand rapidly and flexibly. In one Inner Mongolian region, itinerant teachers ride horseback to points where one to five students gather in the homes of herdsmen or in the fields. Spring and autumn holidays allow pupils to care for new lambs and work during the harvest. Classes focus on animal husbandry, agriculture, first aid, and acupuncture along with basic literacy training and cultural information. Several provinces report that universal primary education has been "basically introduced."

A firm principle of rural development has been self-reliance. But self-reliance alone will not help the countryside overtake the cities. Chinese whom I met seemed aware of the problem and spoke of the need to further equalize resources. Yet the "spirit of the pauper" cannot be considered unhealthy for a developing nation with limited resources. It is inspiring to be shown buildings made from local stone and straw, desks and benches made from bricks and stone, without encountering the familiar Asian attitude of "this must not be as good as you have in America."

Before the Cultural Revolution, the discrepancies in opportunity between city and rural youngsters were even greater at the secondary than at the elementary level. Middle School No. 33 in Peking, formerly a British-run missionary school with a chapel and swimming pool, remained an elite boys' school with strict entrance exams until 1966. Despite attempts to include manual labor in the curriculum, the emphasis remained on academic studies and university preparation. The curriculum, amazingly, varied only in superficial detail from what one might find in academic secondary schools anywhere in the world.

Now it is a coeducational institution accommodating all neighborhood youngsters who complete their primary studies. Students study politics, Chinese language, math, English, physics, chemistry, agriculture, health science, history, geography, and athletics and also prepare performances of revolutionary songs and dances. The curriculum, as in all urban middle schools, has been reduced from six years to five. Students spend one month at a Peking low-voltage electrical appliance factory, another on a farm, besides time in the school-run factory located on the premises. Getting students out of school and into factory and farm work offers the opportunity for a close partnership among students, workers, and peasants. Yet some of the factory's production plans do not integrate well with on-the-spot teaching of more theoretical lessons; therefore, the school's own workshops are important. Students not only repair desks and renovate water boilers but also produce electrical wirings and fluid brake lines for 2,000 heavy-duty trucks annually.

Many urban schools have set up rural branches where students live for periods varying from a month to a year. Students of these schools build houses, dig fish ponds, and sink wells, all the time studying related math and physics. Chinese authorities are hoping to equip urban youngsters with skills and attitudes applicable to life in rural areas, where many of them will eventually settle.

None of China's secondary school graduates now go straight to the university. Upon graduation they spend at least two years at manual labor—in the factory, on the farm, or in the army. Most will remain workers or farmers indefinitely; a few, estimated at 100,000 compared with 900,000 before the Cultural Revolution, will be selected by their working units for further education. It is hoped that this process will eliminate the "three-door students," those who have gone straight from the door of the home, to the door of the school, to the door of the office, where they become bureaucrats who have little contact with real life or ordinary people.

Rural secondary schools are frequently part of an integrated seven- or nine-year school system (five years elementary, two or four secondary). Although many rural children, especially in the remote districts, still do not go beyond the primary level, current programs of expansion augur well. The students' practical work emphasizes agricultural experimentation and the development of farm mechanization. Meanwhile, spare-time education is still considered necessary for some. In one mountainous Fukien commune of fifty-two villages, for instance, secondary schools hold midday and evening classes for those busy with other chores.

Chairman Mao has said: "The question of educational reform is mainly a question of teachers." Viewed with suspicion as harborers of bourgeois ideas, especially the emphasis on intellectual development, teachers were severely criticized during the Cultural Revolution. Yet very few have actually been removed from their posts. The overwhelming majority are depicted as wanting to transform their outlook

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Mao: "The question of educational reform is mainly a question of teachers."

Politics permeates all subjects, even language lessons (English is in, Russian is out). Nine-year-olds in Nanking perfect their pronunciation by reciting thoughts from Mao.

and are encouraged to "study well; make progress every day."

In Liu Ling, near the old revolutionary base of Yenan, one teacher talked of how her previous teaching had been motivated by an unconscious assumption that the bright student was superior. She had felt great pride in students' intellectual achievements and led bright pupils to avoid manual labor. Others she subconsciously regarded as inferior. Now her first goal is to cultivate her students' concern for people and the environment.

Chinese authorities admit that the doubling of school enrollment since 1966 has created a situation in which both the numbers and standards of teachers are inadequate. Young people with middle school experience and demobilized servicemen are given a training course of three to twelve months and then are used to augment the teaching force. Workers and peasants themselves are often used as part-time or temporary instructors to give political and practical lessons.

On-the-job training is pursued intensively. To tackle specific problems, mobile teaching groups tour areas setting up seminars on map reading and surveying for secondary math teachers. The staff at one teachers' training college held a twenty-day course for all eighty teachers of one commune to discuss common problems. Correspondence courses are becoming popular. "Tutoring stations" are set up on a city- or countywide basis. Here teachers meet regularly to exchange experiences, gather supplementary aids, and collaborate in the writing of reference materials. In keeping with the Maoist view of knowledge, new methods and materials are not private but are to be as widely disseminated as possible. Some areas have instituted a "teachers' study day," when teachers on a swing basis are given one day a week away from classes to help in a factory or on a farm and to pursue solutions to professional problems.

Part of the Chinese teaching style is to publicize models for emulation. The exemplary teacher is one who consistently battles for the cause of mass education, who modestly accepts criticisms from students, workers, and peasants, and who regularly takes part in productive labor. He develops a close relationship with his students and sets high educational and political goals for himself as well as for them. He treats students with patience and commends rather than scolds. Just because a pupil is considered a problem is no reason to "write him off." Mao Tse-tung's thought encourages thorough investigations into causes and patient help to the person who is trying to change.

Teachers have cooperated with workers and farmers to produce academically and politically sound new textbooks. In retrospect, pre-Cultural Revolution texts appear surprisingly free of political content. Today, politics dominates language lessons (English is in; Russian out). In one school I heard nine-year-olds reciting "I am a Little Red Guard"; in another "Sunflowers [the people] always face the red sun [Chairman Mao]." Arithmetic problems illustrate class exploitation. "Calculate how much rice poor Auntie Hsia was cheated out of when the crafty landlord weighed her rice in an extra heavy jar." History texts concentrate on the Chinese Communist Party and liberation struggles of the world's oppressed. Teachers said the books we saw last summer were "experimental," always under review. The simple paperback form in which materials are produced facilitates revision.

The "old" has not been eliminated with one stroke, however. That which can "serve China" is retained. Graceful girls perform Tibetan folk dances, the music and movement traditional, the words in praise of Chairman Mao. School children trudge through Peking's ornate Imperial Palace, learning to cherish the historic treasure as the product of the labor of the working man. The Sian Red Cultural Troupe sound much like Juilliard students, but the skills these budding musicians learn will be used in revolutionary opera and ballet.

The Chinese are making herculean efforts to erase those aspects of their educational heritage that gave special privilege to the educated, often the sons of the rich and powerful. Throughout China one meets young, confident leaders in factories and communes. No longer do workers and peasants feel inferior to the university-trained. The Chinese people have made great strides toward creating a new, indigenous, collectivized educational system to meet China's needs. They are determined to avoid developing an overeducated elite with no function to perform in society, such as that which Western-style education has created in many developing nations. Although the Chinese describe their far-reaching educational experiment as turning "the whole country into a great school of Mao Tse-tung thought," the problems they are grappling with are universal. □

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ARE THERE BETTER WAYS TO TEACH TEACHERS?

Like everything else, schools of education in the United States are changing. Traditionally, ed schools have followed one of two basic models. Either they're large state teacher-training institutions, in which case they're locked in (or claim they are) to programs aimed at fulfilling state certification requirements, or they're research centers, mainly in private universities, with a different commitment to the educational system. They study it, they train executive-level professionals to man it, they provide it with new curriculum materials, but rarely do they question its premises.

The biggest job of the ed schools is the preparation of teachers; unfortunately, that is also the area in which the least change is happening. Despite years of protest and criticism, unimaginative courses in the history, philosophy, psychology, and methodology of education continue to be standard fare in teacher-training programs throughout the country. Lately some schools have shown signs of enlarging their view of teacher training by offering such options as group dynamics and sensitivity training, and including specialties such as ethnic studies or urban affairs. But the basic framework is the same.

One promising exception is the New School for Behavioral Studies in Education at the University of North Dakota. Established primarily as a means of disseminating throughout the state the philosophy and methods of the open classroom, the New School abandoned the usual humdrum of required courses and built its curriculum around the principle that, in order to teach students how to be autonomous learners, "self-starters," teachers first would have to master the art themselves. There are virtually no course requirements at the New School, and students plan and organize their curriculums in close consultations with faculty advisers.

Under the astute political guidance of its dean, Vito Perrone, the New School has been a key factor in restructuring teacher education in the entire university. Next year it will become one of several diverse elements in a Center for Teaching and Learning, which will also include the older, more conventional College of Education, large numbers of liberal arts faculty, and nonacademic personnel from Grand Forks and other North Dakota communities. According to Perrone, the center will be a "major human resource and will address itself to alternative patterns of teacher preparation, with a positive emphasis on pluralism and diversity."

There's considerable irony, however, in the fact that, while the New School is expanding its approach to teacher training and apparently having an important effect on the rest of the university, for the first time in decades the country faces a surplus of teachers. Although first-rate teacher-training programs are still desperately needed, the teacher surplus has altered the priorities of many leading educators. The U.S. Office of Education, one of the most dependable sources of funds for innovation in the past, is starting to withdraw a good deal of its support from university teacher-training programs. From now on these programs will take a back seat to a general study of basic educational questions embodied in the Nixon administration's National Institute of Education, still in the developmental stage, and in-service training. In short, while North Dakota's expanded teacher-training center may yet emerge as a successful model for the education of educators generally, the time for massive reforms already seems to have come and gone.

In the foreseeable future the ed schools are likely to make their major impact on the research and policy levels. There is a growing tendency among educators to view teacher training as too slow and arduous an instrument for change in light of the nation's educational needs. A whole new generation of reformers has begun to question seriously most of the basic assumptions about what schools should be, and the ideas about educational change that are likely to emerge from the graduate level of the ed schools in the next few years will probably make reforms in teacher training seem trivial by comparison.

Two of the most interesting ed schools at the moment, Harvard's Graduate School of Education and the

Above, Vito Perrone, the New School's impressive dean, who advanced open classroom techniques in North Dakota. New School graduates, like the young teacher on the right, are distinguishable by their informal teaching styles.

Henry S. Resnik is a free-lance writer who reports frequently on education.

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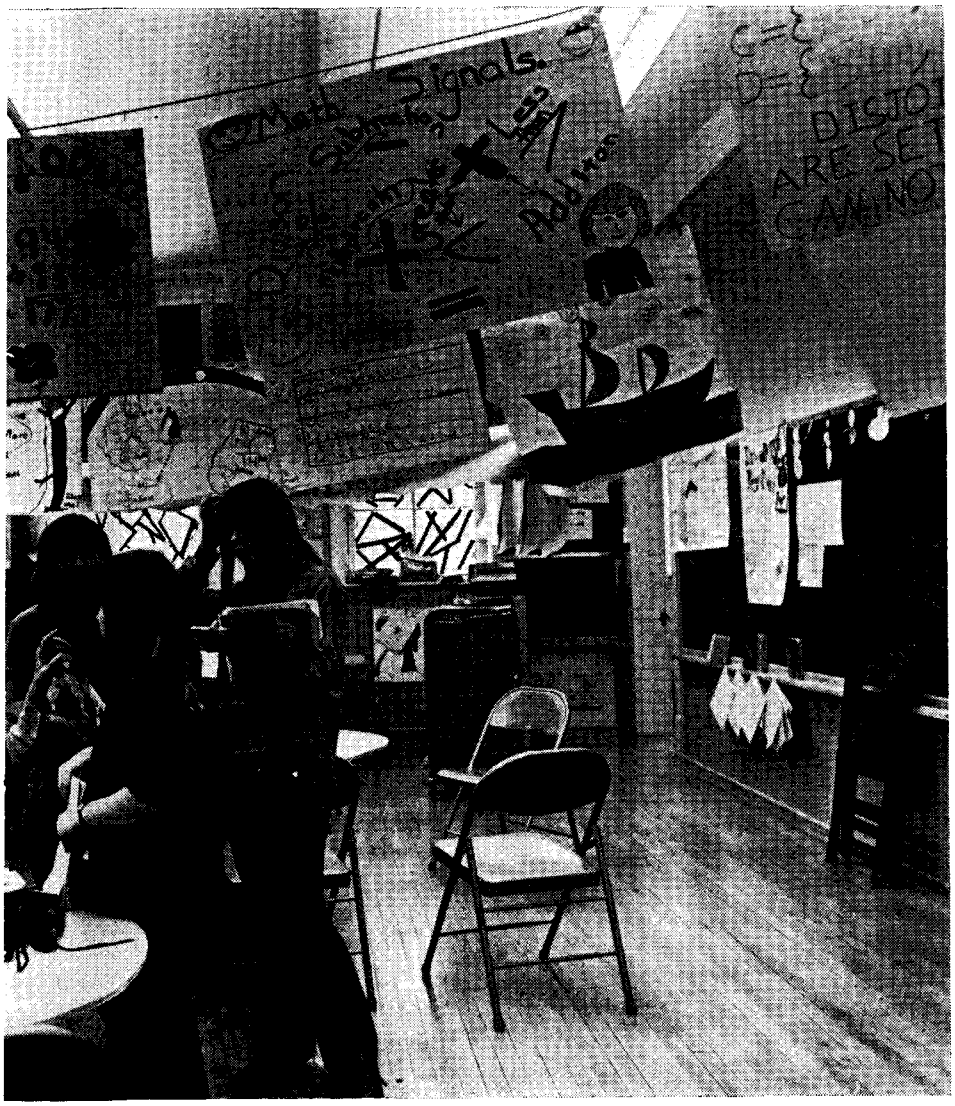
BY HENRY S. RESNIK

"Who is competent to train and certify professionals?"

School of Education of the University of Massachusetts at Amherst, are only ninety miles apart. In many ways, of course, Harvard and "UMass" are worlds apart—the one is a veritable citadel of erudition and intellectual influence, the other a brash newcomer only just gaining recognition. Nevertheless, Harvard and UMass share a common critique of American education, and, for better or worse, both are likely to have a significant effect on what happens in the nation's schools.

Harvard's effect on present educational trends is already more extensive than a great many educators would like. One of the prime movers behind the new educational policies now being formulated in Washington is Harvard Professor Daniel Patrick Moynihan. Many of Moynihan's ideas about the future of American education were generated during an eighteen-month-long seminar he initiated in 1967 at the Harvard Graduate School of Education to study the findings of the Coleman Report. The Coleman Report's basic conclusion that schools do not make a significant difference in a child's measured achievement, regardless of the amount of money spent on the schools, was a crucial factor in a drastic reorganization now taking place within the Harvard ed school itself.

The changes at Harvard, engineered by a student-faculty committee set up by Dean Theodore R. Sizer to re-evaluate the entire school, have been so extensive that roughly a dozen members of the school's faculty have not been rehired in the last two years or have been encouraged to seek positions elsewhere. The school had twenty-two specialized academic areas three years ago, and now it has eight. More important, the basic philosophy is markedly different. The HGSE is still recovering from the impact of these changes, and Sizer has decided to step down, after seven years as dean, hoping that a period of calm and consolidation will ensue (his resignation becomes effective July 1).



A brief comparison of the HGSE bulletins for the present academic year and the year of 1966-67 reveals the broad effect of the Sizer reforms. Four of the six general academic areas of 1966-67 no longer exist in name, and several other specialized areas have been eliminated in fact. Courses in the teaching of conventional school subjects, for example, are fewer in number and have a noticeably lower priority. They are being edged out by an area called Learning Environments, whose basic goal is to explore new educational structures. The premise is that schools in their present form need full-scale revision and that teachers and graduate students must join in taking a more activist role in bringing it about; currently the Learning Environments group is engaged in planning a program that will focus on the educational and social symbiosis of an entire neighborhood. Guidance is gone, replaced by a new area called Public Psychology that Sizer helped to establish and that allies four different university faculties. The program's stated goal is to "produce a new breed of clinical psychologists" oriented more toward public mental health than to individual therapy. Human Development, which focuses on various aspects of developmental psychology ranging from reading and perception to moral education, is much larger and stronger than before. The curriculum is weighted rather heavily toward developmental psychology, social policy, and planning.

Other elements of the Sizer revolution are not so readily apparent. The Master of Arts in Teaching program, once widely considered among the best teacher-training programs in the country, is half the size it was when Sizer briefly headed it. Some of Sizer's critics within the school contend that

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For better or worse, UMass and Harvard are likely to affect what happens in the nation's schools.

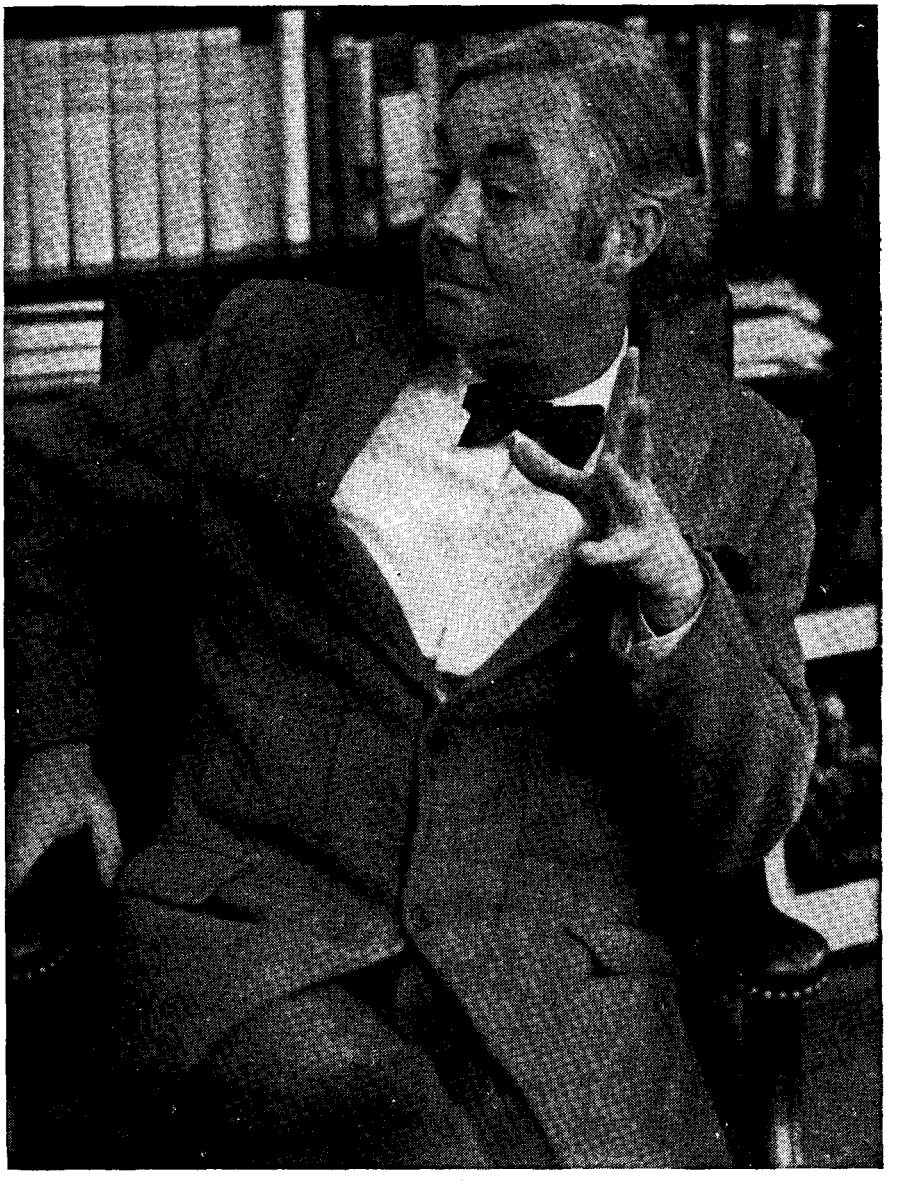
it should be eliminated altogether, because it shortchanges its own students. Because so many of the faculty are involved in ongoing research, the critics contend, they do not have time for the training of teachers. When Sizer became dean, less than one-fifth of the students at the HGSE were doctoral candidates; now the proportion has risen to roughly one-half. Even the world-renowned Administrative Careers Program, which boasts such illustrious alumni as the late U.S. Education Commissioner James Allen, Massachusetts Education Commissioner Neil Sullivan, and former Philadelphia School Superintendent Mark Shedd, is likely to experience an upheaval. Sizer recently hired Chris Argyris, an expert in organizational behavior noted for his administrative "intervention" theories, to revamp the program, and although Argyris is still questioning what direction the ACP should take, he is known to consider conventional training for such jobs as that of school superintendent considerably less than what is needed.

If, as Sizer insists, Harvard's first commitment now is to children, clearly it is not to schools as presently constituted. The HGSE's Human Development Laboratory has been a major resource for *Sesame Street* and *The Electric Company*, with some dozen faculty members and doctoral students engaged in ongoing research in connection with the Children's Television Workshop. Harvard's Christopher Jencks developed the controversial voucher system for which a planning project, based on a proposal written in part by members of the ed school faculty, is already under way. Harvard has been responsible for so many anti-school or nonschool projects that some of Harvard's self-proclaimed radicals are beginning to be defensive.

Harvard's education school is still in a process of evolution. Much of its new direction is only vaguely defined, and chances are that it will be a more sedate place when Sizer leaves. At the moment, however, what distinguishes it from its counterparts at Chicago, Stanford, and Columbia is a growing conviction that part of the solution to the problems of schools lies beyond schools entirely and that ed schools should be organized and staffed to reflect this. A great deal of what has happened at Harvard in the last few years is the result of the inadequacy of most attempts to change schools without making basic changes in the system. Perhaps unfortunately, Harvard's change agents tend to deal too readily in now familiar antischool homilies and to assume unrealistically that a relative handful of intellectuals and critics will be able to change the entire direction of American education.

The same generalizations could be made about the School of Education at the University of Massachusetts at Amherst, which, like Harvard's, teems with critics of the system who are dedicated to change—a large number of them doctoral students. This is just about all that the two schools have in common, however.

Dwight Allen, the forty-year-old dean of the University of Massachusetts School of Education, already had a minor national reputation as an innovator when he was invited to take over the school in June 1968, and put it on the map. After sixteen years both as a student at Stanford University and a teacher in the university's Graduate School of Education, Allen claimed much of the credit for "microteaching," an intensive teacher-preparation program involving skill development through the use of videotape, differentiated staffing, and flexible scheduling



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in secondary schools, among other achievements. But this was small-time compared with Allen's ambitions for UMass. When Allen took the job, he commanded thirty new teaching positions and began to round up the best people he could find. As one of them recalls, "I picked up the phone one morning, and a voice said, 'Hello, this is Dwight Allen. How would you like to join a revolution?' "

The most cursory acquaintance with Dwight Allen's ed school inspires hyperbole and metaphor. Because a vast number of activities and events are always happening at UMass, the image of a three-ring circus comes readily to mind, but this fails to suggest the extent to which Allen is the center of the action. A phantasmagorical juggling act would be a more appropriate description. One would think, to hear people talk of him, that Allen breathes fire too, but he's surprisingly mild-mannered, even cool, in person. His critique of American education, moreover, is by no means startling. He is wont to say, borrowing from Marshall McLuhan, that the American system of schooling sees the world through a rear-view mirror. Educators need the freedom to experiment, or—one of the more frequently quoted Allenisms—"the freedom to fail." Another popular Allenism is the notion that the subjects that children are now required to take in school, such as training in basic skills, will eventually be taught outside the schools, while the more humanistic courses that are now electives will be required. The gist of Allen's message is broad systematic change, but not revolution. "I hope that this school will become a living example of how you can get traumatic change within the system," Allen says.

Bolstered by the findings of a Coleman Report seminar chaired by Professor Daniel Patrick Moynihan (left), Dean Theodore Sizer (above) engineered the comprehensive reorganization of Harvard's Graduate School of Education.

As the last statement suggests, the ed school of UMass, like North Dakota's New School, started by cleaning its own house. Although the school is still in a state of ferment, the first results of this reappraisal became official with the adoption of a constitution in the fall of 1969. Under the constitution, the graduate students share with the faculty full responsibility for the school's governance. The usual emphasis on status and roles has been conscientiously avoided. Instead of departments, there are fourteen special-interest centers, each of which must evaluate itself every three years to justify its continuing existence. All courses are given on a pass/fail basis.

In a way, the faculty itself is a structural innovation. Spanning a variety of backgrounds, it includes significant numbers of Stanford, Chicago, and Harvard ed school graduates, but it also boasts such nontraditional types as a community organizer and a leader of the humanistic-education movement, neither of whom has the usually mandatory doctorate.

Another structural innovation is Marathon Week, held twice a year, in which all classes are suspended and events ranging from films to lectures to encounter groups are offered to anyone in the university who wants to take part, with credit distributed on a modular basis. The events in the marathons are considered as modules, and each is worth a certain number of degree credits. A plan is now in the works to expand the modular credit concept to the entire school year by doing away with course structure altogether.

The school's fourteen centers comprise its academic core, and some of them indicate real advances in the fields of teacher education and curriculum. There are centers in esthetics, higher education, international education, educational media and technology, and urban education. Some centers have new names but are essentially elaborations on familiar themes. The human relations center, for example, deals mainly with counseling.

If Harvard's basic drift is toward developmental psychology and social policy, the trend at UMass is toward the somewhat fuzzier area of humanistic education—the idea that schools must be humane places in which people genuinely relate to each other—and the Center for Humanistic Education is one of the school's strongest. Led by Gerald Weinstein, a long-time innovator in the field, and funded by the Ford Foundation, this center has initiated several curriculum-development and teacher-training projects. Courses in the center often take the form of sensitivity training.

The academic program is nevertheless very much a mixed bag. "At UMass right now you can probably get the best education of any education school in the country," says one of the school's faculty. "I know some people who are doing it. You can also get the worst." The best is available, one gathers from a visit to the school, in the pervasive mood of excitement and experimentation. The UMass ed school is one of those rare educational institutions where almost anything is possible and where even the most far-out ideas are at least likely to be considered. The worst lurks in every corner of the school in the form of poor planning, or no planning; aimless speculations, with vaguely revolutionary overtones; and a romantic commitment to the concept of change that, without a specific program, adds up to no change.

The fact that there is no specific program for change is the result of a deliberate decision—anyone at UMass can tell you that the most important thing right now is to develop alternatives. Forced heartiness and camaraderies abound, for the UMass ed school is trying to become the model of a humane institution. On the basis of recent visits, however, it appears to be far from this goal. The atmosphere is casual and swingy, but it's also competitive and tense. Large numbers of students and teachers are dissatisfied, and most of those who aren't seem

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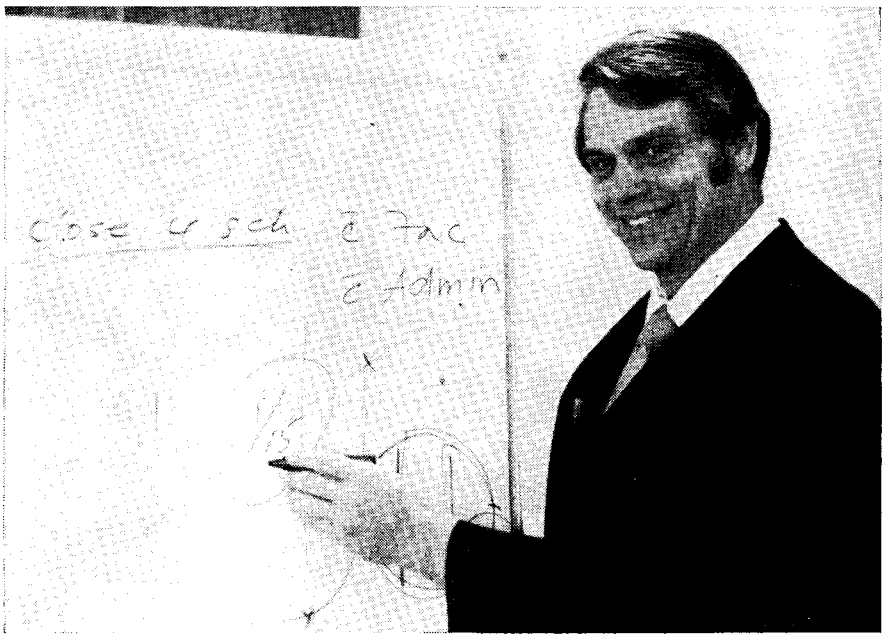
Ed schools are now as interested in changing society as they are in changing schools.



"Hello, this is Dwight Allen. How would you like to join a revolution?" In his four years as dean of the UMass ed school, Allen has kept his promise to put the school on the map.

to be ardent followers of Dwight Allen.

Despite its internal contradictions, UMass is likely to have an increasingly important effect and may even attain some degree of stability and permanency, for in many ways the school has already been amazingly successful. The main reason for this is that Allen is a consummate hustler—"a technocrat in humanist's clothing," one of the UMass faculty calls him—and in three years he has been instrumental in raising more than $5-million in outside funding for projects related to the school.

Among these is a Career Opportunities program that serves 200 paraprofessionals in Brooklyn, New York. UMass teachers fly down to Brooklyn every week to meet their students. UMass also runs career programs, funded by the U.S. Office of Education, in Worcester and Springfield, Massachusetts. In all, the programs serve 400 students, and, according to a recent evaluation, they're among the best in the country. Another program often touted at UMass is the Alternative Schools Project, funded by the Office of Education, under which UMass is developing alternative schools within the school systems of Pasadena, California, and Worcester. UMass also sponsors a highly successful Teacher Corps program in Providence, Rhode Island. And 200 undergraduates are serving teaching internships with a number of UMass affiliates throughout the world.

The list goes on and on, and the money pours in. The school is project-heavy; one almost longs for a touch of stuffy academic rigor.

Many members of the UMass community are also demanding more emphasis on teacher preparation. In the last two years some undergraduate classes have had more than 400 students. Even after the planning year, the teacher-training program was inadequate. The customary defense offered by Allen and his supporters is that the school is still in its formative stages and that many offenses noted by the critics are being either remedied or studied. Starting last fall, for example, a special committee was set up to act as a central clearinghouse for undergraduate teacher-training progams.

There can be no question that Dwight Allen has succeeded in putting the UMass School of Education on the map. Whether the school can ever become a source of important ideas is another matter. At the moment, the intellectual atmosphere is one of frenzied indecision. The school does not appear to have any discernible programs other than its own booming economic health and its huge network of projects, which support the majority of the doctoral students and comprise a good deal of the activity of the centers. Allen's answer to this criticism has usually been that important structural innovations such as a new form of governance, internship programs throughout the world, and a complete revision of the process by which professionals are qualified, represent important new ideas in themselves. At UMass, activism is central to the whole concept of curriculum. UMass raises challenging questions about what professional schools should be, but it seems to be further from an answer than many of its advocates would like to admit.

In the fall of 1969, Allen initiated a full-scale study of the school's activities by the faculty senate of the university. The final report of the School of Education Review Committee, submitted February 18, 1970, amounted to a venomous attack on almost every facet of the school's operation and on Allen himself. The report was so biased and its research methods so superficial that it carried very little credibility, but between the lines ran a stinging indictment. The authors of the report deeply resented the fact that Allen and his supporters so blithely had taken away the usual power and authority of faculty members.

While the report's research and methodology weaken its case, the basic complaints about standards demand to be heard: Who is competent to train and certify professionals? Who should have authority? Traditionally, in education, authority has rested with academics working in close cooperation with the public schools, but this is the closed system that schools like Harvard and UMass are attempting to change. Both schools are in the process of developing what they hope will be an entirely new concept of educational systems; both are as interested now in changing government and society as they are in changing schools.

UMass may push out of what Allen calls the "paper bag" of tradition by groping and slugging, wheeling and dealing. Harvard is more likely to make its effect felt behind the scenes, in boardrooms and Washington offices. After they're done, American education will probably never again be quite the same—or at least the traditionalists will need some time to put it back together again. □

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FREE SCHOOLS
A Time for Candor

BY JONATHAN KOZOL

For the past six years free schools have almost been pets of the media. Too little of this coverage, however, has focused on the deep and often overwhelming problems that confront some of these schools: the terrible anguish about power and the paralyzing inhibition about the functions of the teacher.

The difficulties begin with a number of foolish, inaccurate, and dangerous clichés borrowed without much criticism or restraint from fashionable books by fashionable authors who do not know very much about either life within the cities or responsibilities that confront a free school for poor children in a time of torment and in a situation of great urgency and fear. It is almost axiomatic that the free schools that survive are those that start under the stimulus of a neighborhood in pain and that remain within the power of that neighborhood. Those that fail are, time and again, those that are begun on somebody's intellectual high or someone's infatuation with a couple of phrases from the latest book and then collapse after six months or a year of misery among the cuisenaire rods.

It is time for us to come right out and make some straightforward statements on the misleading and deceptive character of certain slogans that are now unthinkingly received as gospel. It is just not true that the best teacher is the one who most successfully pretends that he knows nothing. Nor is it true that the best answer to the blustering windbag of the old-time public school is the free-school teacher who attempts to turn himself into a human inductive fan.

Free schools that exist under the siege conditions of New York, Boston, or one of the other Northern cities should not be ashamed to offer classroom experience in which the teacher does not hesitate to take a clear position as a knowledgeable adult. Neither should these free schools be intimidated in the face of those who come in from their college courses with old and tattered copies of *How Children Fail* and *Summerhill*. Many of these people, fans of John Holt or A. S. Neill though they may be, are surprisingly dogmatic in their imposition of modish slogans on the real world they enter. Many, moreover, have only the most vague and shadowy notion of what the free school represents.

Free schools at the present moment cover the full range of beliefs from the Third World Institute of all black kids and all black teachers, operated by a group of revolutionary leaders wearing military jackets, boots, and black berets, to a segregated Summerhill out in the woods of western Massachusetts offering "freedom" of a rather different kind and charging something like $2,000 or $3,000 yearly for it. The free schools that I care most about stand somewhere in between, though surely closer to the first than to the second. The trouble, however, is that the intellectual imprecision of the school-reform movement as a whole, and the very special imprecision of the free schools in particular, allow *both* kinds of free schools to advertise themselves with the same slogans and to describe themselves with the same phrases.

The challenge, then, is to define ourselves with absolutely implacable precision—and to do so even in the face of economic danger, even in the certain knowledge of the loss of possible allies. "This is what we are like, and this is the kind of place that we are going to create. This is the kind of thing we mean by freedom, and this is the sort of thing we have in mind by words like 'teach' and 'learn.' This is the sort of thing we mean by competence, effectiveness, survival. If you like it, join us. If you don't, go someplace else and start a good school of your own."

Such precision and directness are often the rarest commodities within free schools. Too many of us are frightened of the accusation of being headstrong, tough, authoritarian, and, resultingly, we have tried too hard to be all things to all potential friends. It is especially difficult to resist the offered assistance when we are most acutely conscious of the loneliness and isolation of an oppressive social structure.

The issue comes into focus in the choice of teachers and in the substance of curriculum. In an effort to avoid the standard brand of classroom tyranny that is identified so often with the domineering figure of the professional in the public system, innovative free-school teachers often make the grave mistake of reducing themselves to ethical and pedagogical neuters. The teacher too often takes the role of one who has *no* power.

The myth of this familiar pretense is that the teacher, by concealing his own views, can avoid making his influence felt in the classroom. This is not the case. No teacher, no matter what he does or does not say, can ever manage *not* to advertise his biases to the children.

A teacher "teaches" not only or even primarily by what he *says*. At least in part, he teaches by what he *is*, by what he *does*, by what he seems to *wish to be*. André Gide said, "Style is character." In the free school, life-style is at the heart of education. The teacher who talks of "redistribution of the wealth" yet dresses in expensive clothes among the poor and spends the Christmas holidays in San Juan gets across a certain message, with or without words, about his stake in some of the nice things privilege can offer. A black woman with a conspicuous Afro and a certain definite quality of suppressed intensity in her manner and voice gets across a whole world of feelings and biases concerning race and rage and revolution. A white woman who dresses in old sandals, blue work shirt, Mexican skirt, whose long hair is frequently uncombed, who

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Jonathan Kozol has been involved in the free-school movement since 1966. This article is based on his forthcoming book, *Free Schools*, to be published this month by Houghton Mifflin. Fifty per cent of the royalties it earns will go to those free schools the author supports. Readers can make contributions to: The Education Action Fund, Inc., P. O. Box 27, Essex Station, Boston, Massachusetts 02112. Copyright © 1972 by Jonathan Kozol.

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wears love beads or a molded-steel medallion on her breast, who calls things "neat," "right on," "downers," and "together" presents a living advertisement for a whole body of implied ideas, political tendencies, and ideological directions.

In certain respects, the things a teacher does not even *wish* to say may well provide a deeper and more abiding lesson than the content of the textbooks or the conscious message of the posters on the wall. When war is raging and when millions of people in our land are going through a private and communal hell, no teacher—no matter what he does or does not do—can fail to influence his pupils. The secret curriculum is in the teacher's own lived values and convictions, in the lineaments of his face, and in the biography of passion (or self-exile) that is written in his eyes. The young teacher who appears to children to be vague or indirect in the face of human pain, infant death, or malnutrition may not teach children anything at all about pain, death, or hunger, but he will be teaching a great deal about the capability of an acceptable adult to abdicate the consequences of his own perception and, as it were, to vacate his own soul. By denying his convictions during class discussion, he does not teach objectivity. He gives, at the very least, a precedent for nonconviction.

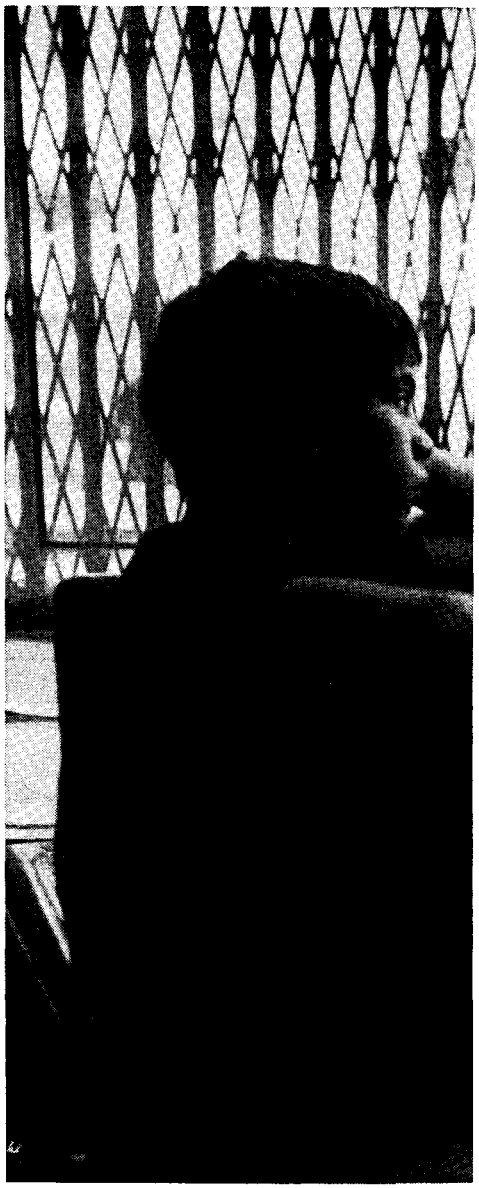
It is particularly disabling when a strong and serious free school begun by parents of poor children in an urban situation finds itself bombarded by young teachers who adhere without restraint or self-examination to these values. Not only does such behavior advertise gutlessness and weakness to the children, it also represents a good deal of deception and direct bamboozlement. The willingness of the highly skilled white teacher to blur and disguise his own effectiveness and to behave as if he were less competent and effective than he really is provides the basis for a false democracy between himself and the young poor children he works with. The children, in all honesty, *can't do nothing*. The young man from Princeton only *acts* as if he can't. The consequence of this is a spurious level of egalitarian experience from which one party is always able to escape, but from which the other has no realistic exit.

I believe, for these reasons, in the kind of free school in which adults do not try to seem less vigorous or effective than they are. I believe in a school in which real power, leverage, and at least a certain degree of undisguised adult direction are not viewed with automatic condescension or disdain. I believe in a school in which the teacher does not strive to simulate the status or condition of either an accidental "resource-person," wandering mystic, or movable reading lab, but comes right out, in full view of the children, with all of the richness, humor, desperation, rage, self-contradiction, strength, and pathos that he would reveal to other grownups. Nevertheless, some of the free schools that describe and advertise their high-priced, all-white, innovative education in the pages of *New Schools Exchange* seem literally to build the core of their life-style around the simulation of essential impotence, with competence admitted only in those areas of basic handiwork and back-to-nature skills where no serious competition from the outside world exists. "Wow!" I hear some of these free-school people say. "We made an Iroquois canoe out of a log!" Nobody, however, *needs* an Iroquois canoe. Even the Iroquois do not. The Iroquois can buy aluminum canoes if they should really need them. They don't, however. What they need are doctors, lawyers, teachers, organizers, labor leaders. The obvious simulation-character of the construction of an Iroquois canoe by a group of well-set North American children and adults in 1972 is only one vivid example of the total exercise of false removal from the scene of struggle that now typifies the counterculture. There may be some pedagogic value or therapeutic function in this form of simulation for the heartsick or disoriented son or grandson of a rich man. It does not, however, correspond to my idea of struggle and survival in the streets and cities I know.

In the face of many intelligent and respected statements on the subject of "spontaneous" and "ecstatic" education, the simple truth is that you do not learn calculus, biochemistry, physics, Latin grammar, mathematical ogic, Constitutional law, brain surgery, or hydraulic engineering in the same organic fashion that you learn to walk and talk and breathe and make love. Months and years of long, involved, and—let us be quite honest—sometimes nonutopian labor in the acquisition of a single unit of complex and intricate knowledge go into the expertise that makes for power in this nation. The poor and black cannot survive the technological nightmare of the next ten years if they do not have this expertise.

There is no more terrifying evidence of the gulf of race and class that now separates oppressor and oppressed within this nation than that so many of those people who are rich and strong should toil with all their heart to simulate the hesitation, stammer, and awkward indirection of impotence, while blacks in Roxbury, in Harlem, and in East St. Louis must labor with all their soul to win one-tenth of the *real effectiveness* that those white people conspire to deny. If there is a need for some men and women to continue in that manner of existence and that frame of mind, and if it is a need that cannot be transcended, then let there be two very different kinds of free schools and two very different kinds of human transformation and human struggle. But, at least within the urban free schools that we build and labor to sustain, let us be willing to say who we are and what we think and where we stand, and let us also say what things *we do not want*.

Those who fear power in themselves fear it still more in those whom they select to lead them. Several free schools that I know firsthand have gone through nightmarish periods in which



Students at New York's LEAP School on the Lower East Side of Manhattan have the kind of vigorous leadership that fosters survival. Right, students visit one of the city's many museums.

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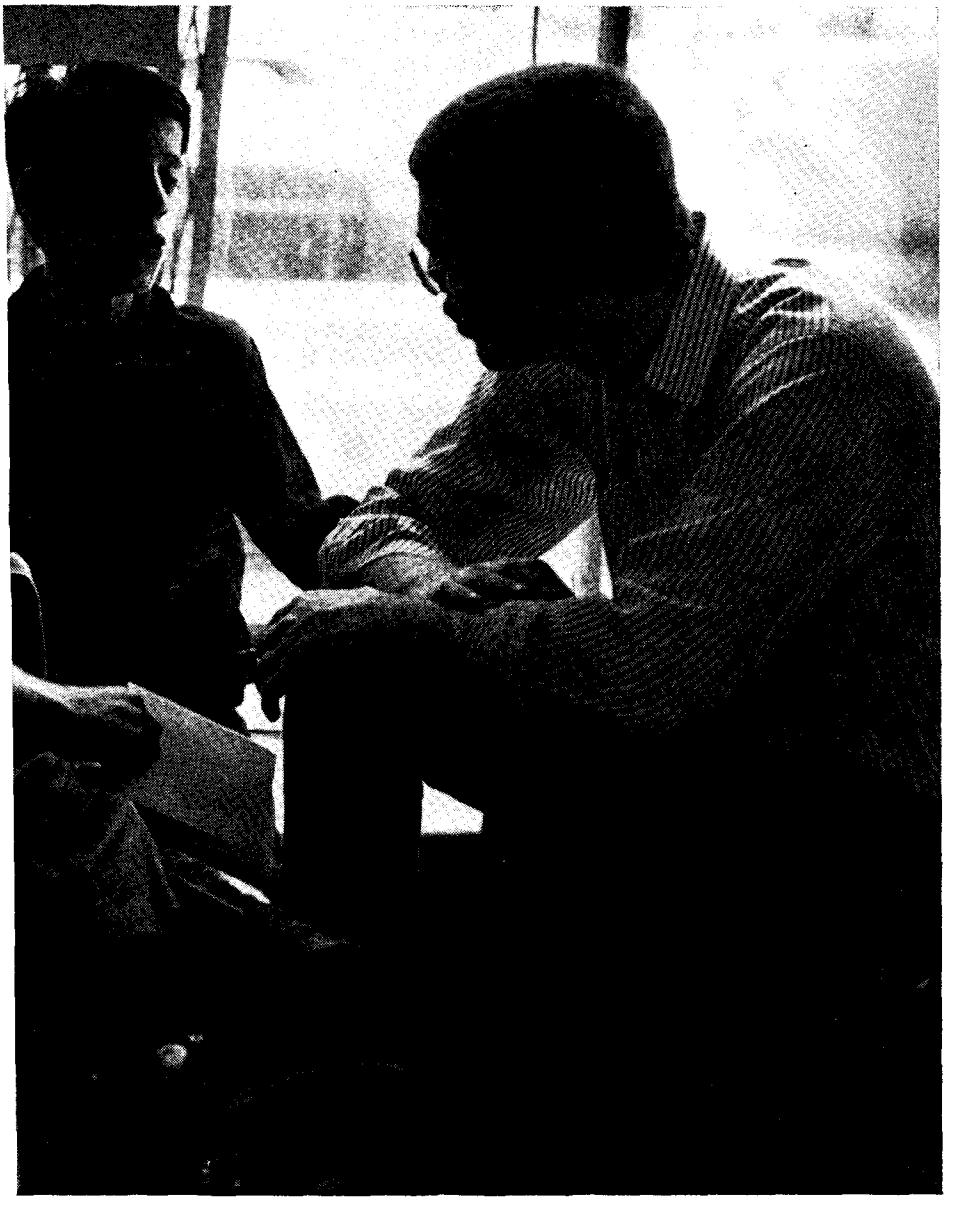

they all but pick apart the man or woman they have chosen to be their headmaster or headmistress. The process is dangerous and debilitating not only because it does so much direct damage in terms of simple pain and hurt to many decent and courageous men and women but also because it wastes our time in minor skirmishes and diverts us from the serious struggle for the well-being and real survival of our children.

More importantly, however, fear of power places a premium on mediocrity, nonvital leadership, insipid character, and unremarkable life-style. An organization, of whatever kind, that identifies real excellence, effectiveness, or compelling life-style with the terrifying risk of despotism and authoritarian manipulation will, little by little, drive away all interesting, brilliant, and exhilarating people and will establish in their stead norms of communal mediocrity. The label reserved for those who do not learn to respect these norms is "ego-tripper." Without question, there is a need for realistic caution, but not every straightforward, unequivocal statement of position can be construed as an instance of ego-tripping. The perfect way to avoid an ego trip, of course, is to create a community of utterly alienated, dull, and boring people. There is no risk of ego-tripping if there is no ego. But there isn't any life or strength or truth or passion either.

Free schools, if they wish to stay alive and vital, must learn to separate the fear of domination from the fear of excellence. If a free school were ever able to discover or train a leader with the power and vision of a Jesse Jackson or, in a different sense, a George Dennison or a Truman Nelson, I hope it would have brains enough not to attempt to dull his edge or obscure his brilliant provocations with communal indecision. "Participation" and "the will of the full group," inherently eloquent and important aspects of a democratic and exciting free school, can easily turn into the code words for a stylized paralysis of operation and for a new tyranny of will and function.

It may well be that certain free schools, within a rural, safe, and insulated situation, will find it possible to function and survive without formal structure, leadership, or power apparatus. It is their choice if they should wish to do it in that way; but those who look for leaders, place them in power, and invest them with the trust and confidence of numbers ought then to stand beside them and help to make them stronger and less frightened in the face of the dangers they confront. Angry parents who never before had power in their hands and young white people who have forever hated anyone

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who wielded it, can together paralyze the operations of a free school and can gradually destroy the finest qualities in anyone that they select to lead them.

Statements of this kind run counter to a large part of the jargon that the media tend to associate with the free schools. Jargon, however, does not often correspond to the realities of struggle and survival. In every free school that has lasted longer than two years there is—*there always is*—some deep down and abiding power center. Free schools do not hang photographs of unremarkable individuals. They put up photographs of Malcolm X, of César Chavez, of Martin Luther King, of Tolstoy, of José Martí. What is true in history and on the poster-photographs is also true in our own numbers: Some women and some men *are* more powerful and more interesting than others. Behind every free school that survives are the special dedication, passion, and vocation of one woman, one man, or one small and trusted group of men and women. It is by now almost a rule of thumb that the less the free-school bylaws speak of "power" the more one person or one group turns out to hold it. It may be only by a look, a shrug, or a sense of peace within the quiet center of the pedagogic storm. Is A. S. Neill the "ego-tripper" or the "power center" or the "ethical fire" in the heart of his own school? Ask anyone who has ever been to Summerhill.

Still another dangerous tendency included in the syndrome of pretended impotence and threatening the survival of urban free schools is what Bernice Miller speaks of as an inclination toward The Insufficient—or what I think of sometimes as The Cult of Incompletion. It is the kind of hang-loose state of mind that views with scorn the need for strong, consistent, and uninterrupted processes of work and aspiration and, instead, makes a virtue of the interrupted venture, the unsuccessful campaign. I have in mind an almost classic picture of a group of rural free-school people I know, sitting on the lawn of someone's country farm or "radical estate" in an almost too comfortable mood of "resting on our elbows at a place of satisfying retrospect on our own failure" or at a kind of "interesting plateau of our half-success."

I think that it is time for us to face head on this problem of our own inherent fear of strength and effectiveness. We must be prepared to strive with all our hearts to be strong teachers, efficacious adults, unintimidated leaders, and straightforward and strong-minded provocators in the lives of children. We must work with all our hearts to overcome the verbal style of debilitation and subjunctive supposition—the interposition, for example, of the preposition or conjunction of arm's-length invalidation ("like") before all statements of intense commitment or denunciation. I know some free-school leaders and writers who now begin to justify and defend the will-to-failure by making a virtue of the capability to start and stop things in response to sudden impulse. It is a curious revolution that builds its ideology and its morale upon the cheerful prospect of surrender. Men who walk the city streets with minds uncluttered by their own internal need for self-defeat, aware of the pain around them, could not make barbarous recommendations of this kind.

The free-school press and writers speak more often of Bill Ayers's free school in Ann Arbor, Michigan, which did not work out, than they do of Edward Carpenter's remarkable and long-sustained success at Harlem Prep. I have a good deal of respect and admiration for Bill Ayers. Still, it cannot be ignored that, insofar as the free schools are concerned, Bill Ayers's experience is perhaps the prototype of the eloquent exercise in self-defeat. I believe we ought to honor people like Bill Ayers in the same way many of us revere the name of Che Guevara. There is also Fidel, however, who was not afraid to sit in the victor's chair, and there are also strong and stable people like Ed Carpenter. It would not hurt to have upon the walls or in the stairways of our little schools photographs not only of those who do not fear to die for their beliefs but also of those who do not fear to win. I think that the children of the black and poor ought to be able to know and believe, right from the first, that the struggle for liberation does not need to end with sickness in the mountains or with steel helmets in Chicago or with a T-group in Manhattan. It can also end with personal strength, political passion, psychological leverage, and the deepest kind of moral and pragmatic power.

I do not intend to mock young people, or myself, or my own friends, who really try and honestly do fail; but I am thinking also of the anguish in success and in "too much effectiveness" of those who look upon effectiveness itself as bearing the copyright of evil men. There is no need for us to choose between a contaminated sense of competence and a benign sense of ineptitude. The opposite of the cold and avaricious doctor earning his $250,000 yearly in the kingdom of lighted pools and begonia hedges in Lexington, Massachusetts, does not need to be the spaced-out flautist in the shepherd's jacket on a mountaintop in Colorado or the mystical builder of the Pakistani mud hut in New Hampshire; it can also be the radical, bold, and inexhaustible young doctor working his heart out in the store-front clinics of Chicago. The opposite of the sleek corporation lawyer spooning up the cool lime sherbet from a silver dish in the air-conditioned confines of the Harvard Club in Boston does not need to be the barefoot kid in blue jeans in New Hampshire; it can also be the strong and passionate young woman who nails down her law degree while working nights to tutor kids within the nightmare of the Pruitt-Igoe projects in St. Louis—and then comes back to be their representative before the law. The preference for the unsuccessful, for the interrupted enterprise, for hesitation and low-key aspiration is not surprising or inexplicable in a hard and driving nation such as our own.

One final point: Free schools often prove to be almost irresistibly attractive to some of the most unhappy and essentially aggressive people on the face of the wide earth. In many instances, the very same people who have been "evicted" from someone else's free school precisely for the pain and hurt they cause will shop around until they come to us. There is, as many people in the free schools find, a rather familiar kind of man or woman who does not, in fact, care a great deal about children but who enjoys a power struggle. There is a kind of "energy of devastation" in such people that can be helpful when it is directed at external obstacles but that can be incredibly destructive when it turns in on our own small numbers.

I have seen one of the kindest black people I know pause, and look gently, almost with sadness, into the eyes of someone of this sort and say quietly: "Well, you don't seem to be somebody that I want to work with. There has been too much unhappiness among us since you came. You do not seem to think we are sufficiently enlightened. You do not seem to think that we have read the right books. You may be right. We have not read many books in the past year. We have been too busy trying to build up our school and trying to keep off people who bring sadness and unhappiness into our ranks. We think that you are just that kind of person. We would rather have the courage of our errors than the kind of devastation forced upon us by your intellectual wisdom."

I do not like to end with a passage of this kind. It shows too much of the bitterness and the deep pain that have been part of the free schools I know. I am trying, however, to be as realistic and as candid as I can. There is a time when we must sit down and compose rhapsodic stories to raise money for the free schools; there is another time when we have to be as honest as we can. In 1972 the free schools have come into their own hour. It is the time for candor. □

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WHY TEACHERS WILL OPPOSE TENURE LAWS

Negotiated contracts will give better protection.

BY MYRON LIEBERMAN

For many years teachers have looked to state tenure laws to protect themselves from capricious or unfair dismissal by administrators or school boards. Tenure legislation, therefore, has usually been supported by teachers and opposed by those who manage the schools. But all this may change in the near future as increasing numbers of teacher unions and associations negotiate contracts with their local school boards.

Certain aspects of tenure laws are now being challenged on Constitutional grounds before the Supreme Court. But no matter how the Court decides, tenure laws should be repealed or modified to encourage contractual rather than legislative protection for teachers. Although teacher organizations are opposed to such a move, they would be the chief beneficiaries. Most teachers would benefit also, especially if tenure laws as presently written were interpreted to prohibit contractual protection for tenured teachers, as they already have been in some cases.

Paradoxically, school administrators, who have usually opposed tenure laws, have the most to fear from their repeal or modification. Administrators would no longer be able to rationalize their failure to discharge incompetent teachers by citing the difficulties allegedly posed by state tenure laws.

Today, thirty-eight states provide tenure on a statewide basis, and only four provide no tenure at all. The protections provided by tenure laws vary greatly, however, on several issues: the duration of the probationary period, the extent to which it may be lengthened or shortened, the requirements other than satisfactory service that must be met, the causes for dismissal, and the procedures to be followed in terminating the employment of tenured teachers. In general, however, tenured teachers can be removed only for good cause, and they have recourse to statutory procedures for challenging their dismissal.

The Constitutional issues concerning tenure grow out of the provisions governing probationary teachers. Only eighteen states provide any right to due process for nontenured teachers, regardless of whether dismissal occurs during the school year or whether the teacher is simply not reappointed. Some states expressly provide that probationary teachers can be dismissed at any time. As a rule, the only protection they have is that they must be notified by a specified date that they are not being reappointed. Other than this, most school boards have a virtually unlimited right not to renew a probationary teacher's employment as long as the reasons are not patently unconstitutional, such as bias against the teacher's race or religion.

In recent years, teacher organizations have vigorously defended the right of probationary teachers to due process, although the nature of due process is sometimes interpreted differently. Some teacher advocates urge that a probationary teacher denied tenure be entitled to virtually all the protections accorded tenured teachers. Nevertheless, the teacher organizations agree that the standards for nonrenewal should not be as strict for tenured teachers. They are also willing to concede that incompetence, availability of more qualified personnel, reductions in the size of the teaching staff, or changes in the curriculum remain valid grounds for not reappointing probationary teachers.

The courts have not been consistent in their decisions concerning probationary teachers. One line of cases holds that such teachers have no Constitutional right to any administrative procedural protections. Other courts have held that nontenured teachers are always entitled to at least a hearing. Still another view is that nontenured teachers are entitled to a hearing only when they allege that their nonreappointment was for a constitutionally prohibited reason, such as racial discrimination.

The inconsistencies in these cases undoubtedly were a major factor in the decision by the U.S. Supreme Court to consider appeals involving these issues. Two of these cases, *Sindermann vs. Perry* and *Roth vs. Board of Regents of State Colleges*, were argued before the Supreme Court on January 18, 1972. Both cases involved the nonreappointment of nontenured faculty at public institutions of higher education. In both, the plaintiffs alleged that they were not reappointed as a reprisal for their criticisms of the administration, i.e., their exercise of the constitutionally protected right of free speech.

The *Roth* case involved much more than this, however. Roth requested a hearing on the merits of the decision not to reappoint him or, alternatively, a contract for the next school year. The university officials contended that as a nontenured teacher Roth could be removed "at pleasure," and that the decision not to re-employ could be made "for no reason or for any reason."

Judge James E. Doyle of the U.S. District Court for the western district of Wisconsin confronted the latter issue directly. He ruled that "the decision not to retain a professor employed by a state university may not rest on a basis wholly unsupported in fact, or on a basis wholly without reason." Judge Doyle explicitly stated that the grounds for nonreappointment need not be as rigorous as for tenured faculty, but that they had to have some kind of factual basis. Upon appeal, the U.S. Court of Appeals for the Seventh Circuit affirmed Judge Doyle's ruling in a two-to-one decision. The Regents thereupon appealed this decision to the Supreme Court. However *Roth* and *Sindermann* are decided, they will probably be landmarks in the history of education and public employment relations. Although the cases involve public higher education, they are generally regarded as setting precedents for elementary and secondary public education as well.

In defending the rights of probationary teachers, teacher organizations do not allege that failure to provide due

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process makes tenure laws unconstitutional. Such an argument would remove protection for teachers who have tenure. They allege rather that probationary teachers are entitled to due process under the federal Constitution regardless of what the statutes may provide. The crucial question now is whether their allegations invalidate the basic rationale for enacting tenure legislation. Would the legislatures have provided tenure after a probationary period if they had known that school boards could not have an unlimited right to terminate teachers before they achieved tenure?

In private employment, unions often bargain for greater protection for regular workers in exchange for management's unlimited right to fire probationary employees. Presumably, the state legislatures were thinking along similar lines when they enacted tenure legislation. The critical question therefore is whether the sections providing tenure can be upheld if it turns out that the legislatures, unlike unions in the private sector, do not have the power to give school districts the unlimited right to dismiss probationary teachers.

It seems unfair to say that a teacher who has worked in a school district for three years can be dismissed without any statement of reasons or opportunity to rebut them. To cite an extreme case, the 1971 session of the New York legislature increased the probationary period from three to five years. The only statutory obligation placed on an administration not reappointing a probationary teacher is to notify the teacher "not later than sixty days immediately preceding the expiration of this probationary period." Thus, under New York law, a teacher who had taught for five years and had an outstanding record would be entitled only to a notice of nonreappointment sixty days before the expiration of the five-year probationary period. This is outrageous personnel policy, and it is very likely to backfire both legally and practically.

Teachers not re-employed have an interest in improving their skills, correcting inaccurate impressions about their work, exposing improper reprisals or infringements upon academic freedom, and overcoming the reasons for nonre-employment in discussions with prospective employers. Furthermore, a teacher may well have moved his residence to accept employment and may be forced to move again if not reappointed. In the light of these and other teacher interests in due process —some of which should be shared by administrators—the idea that a board of education does not have to provide teachers any protection whatsoever for three or even five years should not survive. Tenure laws, such as that in New York, make it easier to understand why the federal courts have adopted a more activist role in protecting the rights of probationary teachers. In doing so, the courts are achieving a result that should have been achieved by competent educational administration in the first place.

If, as seems quite possible, the tenure laws are declared unconstitutional, repealed, or otherwise weakened, teachers will have to rely upon their organizations more than ever for protection from arbitrary dismissal. In fact, in cases other than those involving special circumstances, such as a civil rights complaint, teacher organizations would normally offer the only practical protection for teachers contesting their dismissal. Of course, teacher organization leaders cannot reduce their public opposition to weakening the tenure laws, even though their organizations would be strengthened. Nevertheless, many of them will not be unhappy.

As a matter of fact, teachers themselves may conclude that repeal of tenure laws is essential to facilitate contractual protection against unfair dismissals. The laws providing bargaining rights for teachers were typically enacted without regard for other state legislation and are frequently inconsistent in philosophy and practice with state tenure laws. The significance of this omission is evident in *Board of Education vs. Associated Teachers of Huntington*, a case now before the New York Court of Appeals. The case involves an agreement between the Associated Teachers of Huntington and the Board of Education, which stipulates that dismissal of a tenured teacher can be challenged through binding arbitration, as outlined in the grievance procedure of the collective bargaining agreement. Although it had agreed to the clause, the school board took the position that the state tenure law prescribed the sole procedure for tenured teachers to challenge their dismissal. Two state appellate courts upheld the board's position, which is now being considered by the state's highest appellate court.

Whatever its outcome, the Huntington case is likely to have widespread repercussions. For several reasons, teachers are seeking to develop contractual as well as legislative protection from unjust dismissal. Of course, teachers would like to have both kinds of protection, but this may not be possible. If a choice must be made, teacher organizations will probably prefer contractual protection. One reason is that contractual remedies are far more expeditious. It takes less time and money to contest a dismissal through binding arbitration in a grievance procedure than through legal proceedings.

If the price of contractual protection for unjust dismissal is the end of legislative protection, will teachers be willing to pay the price? I believe they will. A leading teacher association strategist in tenure and collective bargaining is Robert H. Chanin, the National Education Association's dynamic general counsel. Chanin is, naturally, trying to retain both legislative and contractual protections. From his standpoint and that of teacher oganizations generally, there is no reason to make a choice unless it is necessary to do so. Nevertheless, it is doubtful that the choice can be avoided much longer or that the existing tenure laws will continue to prevail when the final choice is made.

In the first place, the substantive protections provided by the tenure laws are vastly exaggerated; teachers are protected more by incompetent management than by the laws. In the second place, as tenure laws are repealed, we can expect effective efforts by teacher organizations to negotiate tenure protection in the collective agreements. As long as tenure is covered by legislation, school boards have practical as well as legal arguments for refusing to bargain over it. Once tenure legislation is repealed, school boards will no longer have this excuse. Therefore, administrators may have more to fear than teachers do from the repeal of tenure laws. At present, administrators frequently cite the tenure laws as the reason they are unable to remove incompetent teachers. These assertions are typically just rhetoric; if a teacher is incompetent, an able administrator will be able to document the fact in a way that the courts will sustain. More important, few teachers would legally contest an adequately documented charge of incompetence. Nevertheless, it is easy to convince school boards and the public that the tenure laws are an insuperable obstacle. Since few persons read the laws, it is easy to perpetuate the fiction that they constitute an impregnable defense against charges of incompetence.

Actually, administrators concerned about the tenure laws should join teacher organizations in efforts to substitute negotiated procedures for statutory ones in cases involving the dismissal of tenured teachers. Certainly, the negotiated procedures would remove the threat or burden of legal proceedings in most dismissal cases. If the tenure laws are an unreasonable burden on management, and if there ought to be fair and expeditious procedures to challenge dismissals, why not authorize teacher organizations and boards of education to negotiate these procedures together? Whatever the alternatives, this is what is likely to happen in the 1970s. □

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EDUCATION'S RADICAL PIONEER

MONTESSORI:
A MODERN APPROACH

by Paula Polk Lillard

Schocken Books, 174 pp., $6.95

Reviewed by Augustus Trowbridge

■ When Maria Montessori earned her medical degree in 1896, no doubt *La Dottoressa* did not foresee that seventy-five years later she would be known not as Italy's first woman doctor—a feat in itself—but as the world's foremost female educator. By her early forties she had revolutionized Italian primary schools and achieved international recognition for her liberating views on child rearing and early childhood education. Today, her radical and pioneering methods are part of the woodwork of almost all modern classrooms: nongrading, team teaching, reading readiness, sequentially prepared instructional materials, multiage groupings—all in all, the components of a nonintrusive, child-centered environment for learning.

In her educational theory, which she scrupulously enunciated in nearly a dozen volumes, Montessori recognized, decades before others, the basic value of concrete experiences and the dependence of cognitive growth upon the development of the senses. She also was the first to insist upon the critical importance of preschool education when schooling for those under six years old was forbidden by Italian law.

Having chosen such a formidable and enlightened figure to study, Mrs. Paula Lillard handles her subject unimpressively. Her book, which has the endorsement of John Holt, whose dust-jacket blessings come easily these days, confirms the dangerous tendency Mrs. Lillard herself cites among Montessorians: their "unwilling[ness] to accept the opportunity for growth that communication with others and open-mindedness to criticism provide." Furthermore, while snatching every chance she can to reiterate the glories of the very one who asked that her followers turn their attention from her "in the direction in which I am pointing—The Child," Mrs. Lillard has not provided a relevant analysis or a unified approach to her subject.

In early chapters Mrs. Lillard serves skillfully as a historian and manages well to recapitulate Madame Montessori's metaphysics and pedagogy. After recounting Montessori's methods largely through the founder's own words, Mrs. Lillard offers a guideline to parents and a manual to teachers that in Spock-like manner tells the Montessori way of "doing it."

The book's finale—its last chapter provocatively titled "Why Montessori Today" and its brief appendix capsuling results of considerable research—is most disappointing and causes one to wonder what Mrs. Lillard really had in mind when she decided to write her book. As an enthusiastic participant in the Cincinnati Montessori Research Project, sponsored generously by federal, local, and private sources, is she simply satisfying grant requirements for the project's longitudinal study, or is she attempting to make a popular handbook out of her four years of close observation of the Montessori method?

Mrs. Lillard's concluding evaluation is both overly generalized, making Montessori indistinguishable from other great humanitarians in the field, and too narrowly focused, dwelling with exaggerated significance upon Montessori's strategies to educate the disadvantaged.

Throughout the book one cannot overlook what Mrs. Lillard is *not* doing. She declines to explore her subject critically, avoiding discussion of Montessori's repeated self-contradictions, of her awesome metaphysics combining mysticism and rationalism, and of the pervading influence of her Catholicism and Victorian sensibilities. She neglects to place into context those views that were marked by the manners and morals of Montessori's time: the duality of her thinking about children and adults, who she asserted were of a "higher intelligence," having reached "formation"; her dismissal of play and imagination; her passion for order and aversion to dirt and disruptions, which among her most orthodox followers have produced antiseptic and Spartan classrooms; her fixation upon obedience and decorum; and finally, her judgmental attitude, which beckons all to the "right path" and warns that children must be kept from "ill-bred acts," and, despite her insistence that the teacher's cardinal error is intervention, suppressed, if necessary, from "rough" and "rude" behavior.

While many of Montessori's currently less acceptable views could be dismissed as forgivable language of her times, Mrs. Lillard does not offer such an apology, choosing to defend her beyond what is called for.

Those closer to Montessori have not espoused such strict orthodoxy. The founder's son, Mario, director of the International Montessori Association, once told A. S. Neill, the founder of Summerhill, "If you want to know what I'm doing in my old age, I'm trying to destroy the idea that Montessori schools are the perfect answer for all children." Likewise, Nancy McCormick Rambusch, head of the American Montessori Society and founder of the Whitby School, an outstanding model of the Montessori approach, has frequently noted the need to revise and supplement Montessori practices.

Mrs. Lillard might have analyzed the deep disagreements among the many educators today who share the progressive principles of the great Italian educator. She could have shed much-needed light upon today's revolution in early childhood education, but she lacks—or avoids—such an overview. While clearly modifications of Montessori, the sweeping reforms instituted by the British Primary School system and now popularized by such terms as "open classroom" and "integrated day" are closely related to the genius and thinking of Montessori herself. Therein could be the essence of a relevant and timely evaluation of Montessori—a modern approach. □

Augustus Trowbridge is director of the Manhattan Country School in New York.

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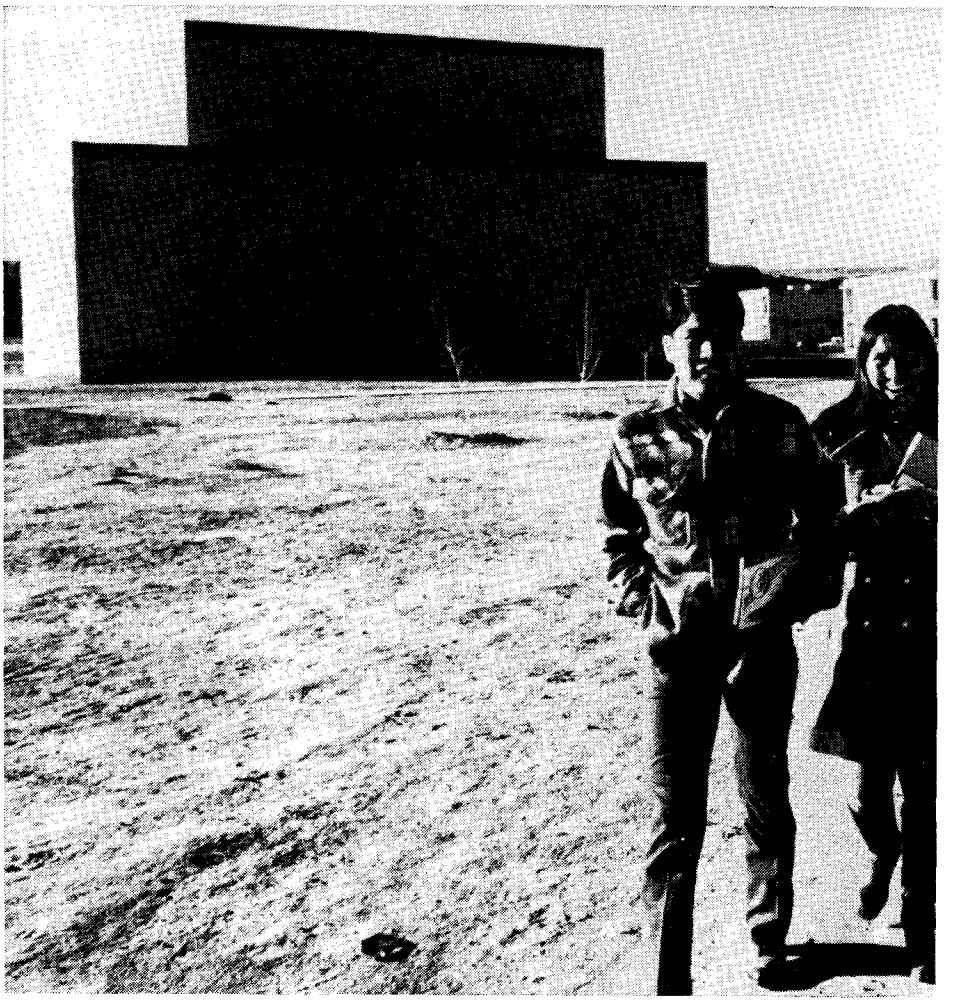
THE NAVAJOS BUILD A COLLEGE

"We are searching for ways to change without destroying ourselves."

On the Navajo reservation near Tsaile Lake in northeastern Arizona, with the Luckachukai Mountains in the background, a new college campus is rising in the midst of the sagebrush, piñon, and juniper trees. It is the campus of the three-year-old Navajo Community College (NCC)—the first institution of higher education in the country completely organized and controlled by Indians.

For more than a century, since the 9,000 Navajo survivors of captivity at Fort Sumner returned to their beloved homeland among the buttes and mesas of Arizona, the education promised them by federal treaty was forcibly imposed by white society, its content and goals tied to Western culture. With rare exceptions, the schools discouraged the use of the Navajo language, denigrated the Indian way of life, often removed children from their families to attend distant schools, and demanded total assimilation into the dominant culture as the price of literacy. At the same time, the paternalistic administration by the Department of Interior's Bureau of Indian Affairs (BIA) denied the Navajos the right to manage their own affairs. The result for many was poverty, dependence, and spiritual depression. Members of the tribe over the age of twenty-five had completed an average of just three years of schooling. Ninety per cent of those who did complete high school and attend off-reservation colleges failed to complete their studies. In the course of a century, the Navajos produced only one doctor, one lawyer, and a handful of engineers.

Today, in contrast, an air of hope and excitement permeates the reservation. A surge of national pride and a massive educational and economic effort are moving the Navajos toward control over their own lives. A vigorous tribal government has declared itself the Navajo Nation and is seeking to translate into action President Nixon's special message to Congress of July 8, 1970, in which he solemnly declared: "The time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions."



In the background, Many Farms High School, where Navajo Community College students attend classes until their own campus is completed. The arrangement facilitated the opening of NCC.

The new college stands as a unique symbol of this break with the past. It is, first of all, an example of Indians taking responsibility for their own education; it is potentially the source of knowledge and skills much needed on the reservation; and it provides a learning environment that respects the integrity, values, and heritage of the Indian peoples.

The Navajos have already experimented with Indian-controlled schools that seek to preserve pride in their cultural heritage—notably the Rough Rock Demonstration School in Arizona and the Ramah High School in New Mexico. Tribal leaders, however, have dreamed for more than twenty years of an institution of higher learning that would be located on the reservation and adapted directly to the needs of the 25,000-square-mile area and its growing population.

Aided by tribal, federal, and private funds, classes for students at NCC opened in January 1969, at Many Farms, Arizona, near the geographical center of the reservation. Until NCC's new campus is completed, it is sharing the facilities of Many Farms High School.

The college is based on the assumption not only that it is possible for Navajos to direct and control their own institutions but that this is the only way they will ever become independent and self-supporting. The president of the new college, forty-seven-year-old Dr. Ned A. Hatathli, is typical

Estelle Fuchs, professor of education at Hunter College, The City University of New York, is co-author with Robert J. Havighurst of *To Live on This Earth: American Indian Education*, which will be published later this year by Doubleday.

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BY ESTELLE FUCHS

of the younger group of educated reservation leaders. A native of Coal Mine Mesa, about twenty miles east of Many Farms, he was the first of his family to attend school. "A policeman picked me up while I was herding sheep. I was about six at the time, and my parents said I could go." He was taken to the Tuba City boarding school, where he completed the high school technical-vocational program, attending classes half days and farming and taking care of animals the remainder of the time. After service in World War II, he earned a degree, with distinction, at Northern Arizona State and returned to the reservation to serve his people in a number of positions. When NCC was launched in 1968, Hatathli was asked to become executive vice president and assumed the presidency the following year. He points out that the Navajos have seen the need for minority education for many years, in much the same way as blacks and other minorities have been aware of their special educational needs. "In BIA schools we were told that whatever is Indian is no good. Thus we needed control of our schools, so that we could teach our children that they are Indian people, that they have an important history, language, and background."

NCC was conceived as primarily a technical-vocational institution that would develop the skilled manpower needed by the reservation. As the young director of the tribe, Robert Chiago, states the case: "Those vocational programs outside the reservation don't always prepare people for the work we need here." Currently offering training in nursing, auto mechanics, welding, commercial art, drafting, design, and secretarial studies, the college will expand its program as manpower needs become clearer.

The college also offers a transfer program, leading to the associate of arts degree, for students who plan to complete a four-year degree at another institution. Originally expected to be the smaller part of the college, the transfer program is now enrolling a majority of the students, primarily those who are looking forward to careers as teachers, social workers, managers, or other professionals.

Courses in the transfer program include the liberal studies usually offered in the first two years of college. But the heart of the academic curriculum is the Navajo Studies Program, aimed at developing pride in the Navajo cultural heritage. It includes more than two dozen courses in Navajo history and culture, tribal language and literature, traditional arts and crafts, as well as courses in Indian law and government and the experience of other tribes and of urban Indians. All Navajo students are required to take a minimum of nine credits in the program: three in the history and culture of the tribe, and six in an American Indian seminar.

Director of the Navajo Studies Program is Mrs. Ruth Roessel, wife of Bob Roessel, former president and chancellor of NCC, and a long-time advocate of Indian control of their own affairs. Mrs. Roessel, daughter of a traditional Navajo medicine man, graduated from Arizona State University at Tempe, where she also taught Indian education. An ardent believer in the necessity of providing Navajo youth with a thorough knowledge of its own culture, she has been a major force in developing the program's curriculum.

Milton Bluehouse, who is president of one of the reservation's political subdivisions, conducts the American Indian seminar, which provides the opportunity for students to meet with traditional medicine men as well as with modern Indian leaders to explore political, social, and economic issues facing American Indian peoples today.

The Navajo language teaching program is headed by Teddy Draper, a native of the peaceful, distant, inner reaches of Canyon del Muerto—an area where several bands of Navajos resisted capture by Kit Carson in the last century. The quiet surroundings of his youth ("not even a dog could be heard barking") stand in sharp contrast to his experience as a Marine in World War II, when he was one of 400 Navajo Indian code talkers transmitting and receiving messages in Navajo, a "code" the Japanese were unable to decipher. Draper loves the Navajo language and recognizes that knowledge of it is a practical necessity for working on the reservation, where some 51 per cent of the people know no English. But he is convinced that English also is necessary: "Even the very old need some basic education, if just to be able to read signs."

But the Navajo Studies Program is not without its critics. Many students are concerned about whether their credits will be transferable, although institutions in Arizona and New Mexico have already accepted several graduates, and the college is moving toward accreditation. The novelty of the courses has aroused doubts on the reservation as to whether or not they are really "college" studies. Some of the reservation's high schools, for instance, erroneously believe that all that goes on is arts and crafts. But gradually the college is making its work understood by the people in the community.

Student life at NCC is relatively relaxed. Practically all classes are small and more often than not are conducted informally. Frequent field trips provide experience off the reservation. Students receive a great deal of individual attention from the faculty, and pressure is minimal. The grading system is based on Honors, Pass, Deferred (in-

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complete), or No Credit—the word "failure" is never used at NCC.

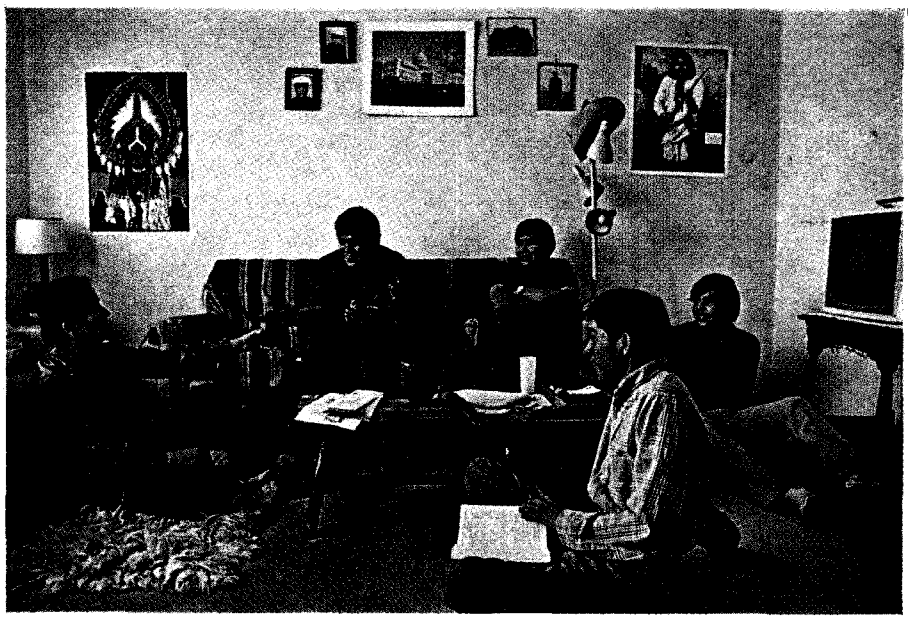
Because of the present limited facilities, the college has not launched an active recruiting campaign. Nevertheless, there are more than 300 students on campus and another 400 are enrolled in the various service programs conducted by the college on the reservation. About 20 per cent of the total enrollment is non-Navajo, including about 10 per cent from other Indian tribes and Anglos, Chicanos, Orientals, and blacks.

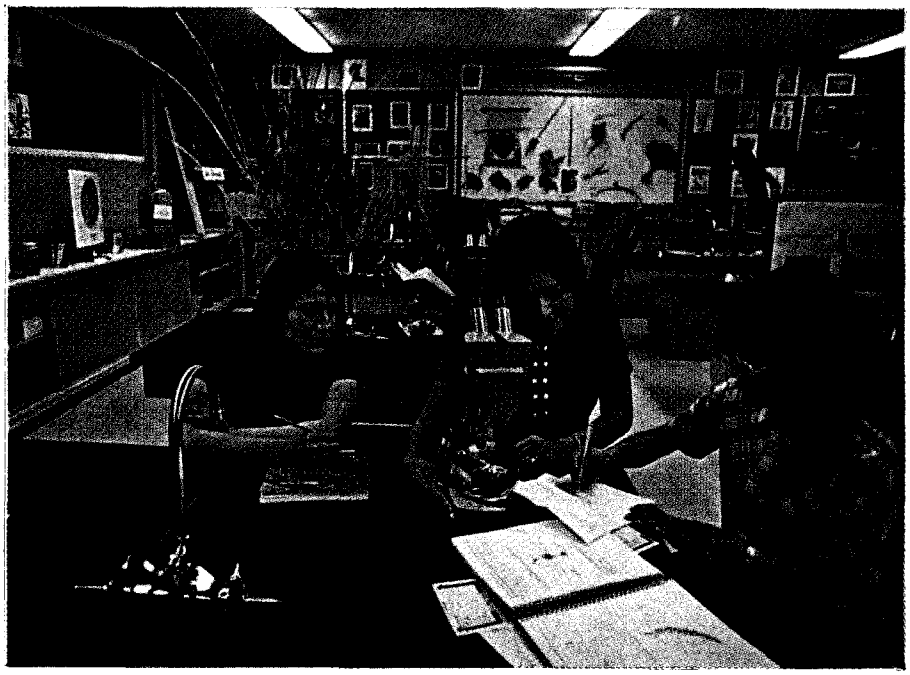
The college itself is democratically organized. There is little youthful activism, since students participate in campus governance at every level, including membership on the Board of Regents. Antiwar sentiment is mild, and Women's Liberation is not an issue —Navajo girls traditionally hold high status in this matrilocal society in which family descent is traced through the female line. A few students are angry about the lack of militancy and about the despoliation of the environment resulting from an Arizona Public Service power plant erected on the reservation and from the strip mining being done on Black Mesa by the Peabody Coal Company. And they are concerned by the possible environmental dangers posed by economic development on the reservation. The fact that Indians control this industrial development does not dispel their antagonism. As one young militant declared: "The Indian tribal leaders meeting held in Reno, Nevada, last November used power that was fed from here. They should have met around campfires in Canyon de Chelly and used sleeping bags. When Indians pollute the environment, it's even worse than when white men do it."

NCC's faculty, which is about one-third Navajo, is drawn from a wide variety of backgrounds. Some faculty members come from the top universities, while others have little or no schooling. The Navajo Studies Program, for instance, has attracted distinguished Indians, both those who have the usual academic credentials and others who were chosen because they are considered authorities by the Navajo people. The ancient crafts of the tribe are taught by those who are widely recognized for their skills, as in the case of the master craftswoman Atah Chee Yellowhair, who teaches basketry but who has had no formal education and speaks no English.

Although included in all faculty committees except the curriculum committee, which is composed entirely of Navajos, the non-Indian faculty recognizes the essential element of Navajo control. Its role remains one of service rather than mission. Thus, despite cordial relations with the Navajo faculty, there is the inevitable sense of being an outsider, and for some there is an acute awareness of temporary affiliation. In a sense, the more successful their contribution to the school, the less they are needed and the more ready they are to leave. For some, not belonging is a terrible disappointment; for others, there is the exhilaration of being privy to an exciting period as a fully developed Navajo institution of higher learning emerges.

The college provides the opportunity for educated Navajos, such as Clifford Beck, the handsome twenty-five-year-old art teacher, to return to the reser-





PHOTOGRAPHS BY MICHAEL A. VACCARO

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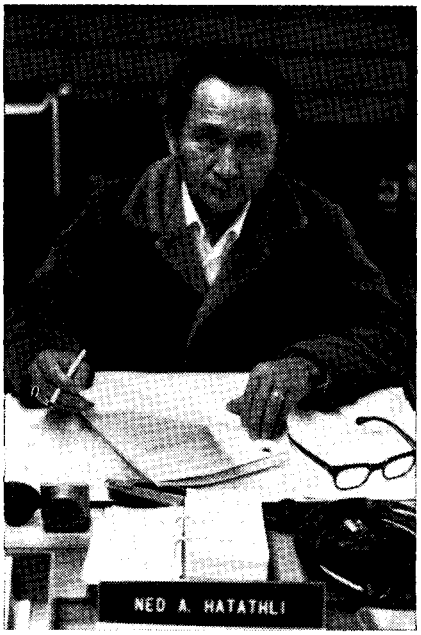
"We needed control of our schools, so that we could teach our children that they are Indian people."

vation and work in the institutions of their people. Educated in both BIA boarding schools and public schools and a graduate of the California College of Arts and Crafts, Beck says, "My parents taught me to take the best of both worlds. NCC was a chance for me to be involved with my people again. For the first time I'm really happy and feel I'm doing something worthwhile." In his busy art room, Beck encourages students to use Indian sources and environments as they explore and experiment with the range of style and technique developed by both Indian and non-Indian artists. Beck's dream is to see a museum of Indian art developed on the reservation—he is appalled at the need to leave in order to study even Indian art and artists.



President Ned A. Hatathli (above) and Mrs. Ruth Roessel (upper left) recognize the need for students to preserve pride in their past while they equip themselves for the future. Below, biology students prepare for transfer to a four-year college.

For the students, Beck sees, as do so many others, the meaning of Indian control, identity, and pride. "After a year or two here, they can go to any institution, no matter how far away, because they know who they are and will be able to cope with anything. They can learn, and, if they wish, they can return to work on the reservation."

Today education is the biggest business on the reservation, even though the tribe is still dependent on non-Navajos for 90 per cent of its teachers. Of the more than 130,000 Navajos living on the reservation, some 55,000 are children of school age (five to eighteen), and about 1,700 are graduated from high school each year. Viewed against a history of continuing resistance to white-imposed schooling, current concern for education marks a radical shift in attitudes. This is due, in part, to a realization that the traditional Navajo economy, which consists of sheepherding and subsistence farming, is clearly unable to support a population that is increasing at twice the rate of Americans generally or to provide employment for increasing numbers of educated young people. The average annual reservation family income is less than $800 a year, and more than 60 per cent of the Navajos are unemployed.

Thus tribal leaders have seen the need to educate for new occupations in conjunction with economic development programs. As President Hatathli has said: "My position has always been that education is basic to solving the economic and social conditions that exist here on the Navajo lands. We certainly can't depend forever on the government to run programs for us. There are obligations that the federal government does owe us, particularly in education, but I think it is time we had people who are educated to assume the responsibilities for organizing, developing, and running these programs. The more young people we can induce to go into higher education, the more resources of our own we will have to develop our own programs."

Although Navajo control of education has significant economic and political implications, it also raises important philosophical questions. The major issue that has arisen is how to equip a generation of people with the skill to manage reservation development in an advanced industrial economy without losing those special values that have sustained the Navajos over the centuries. A Navajo college is logically the place for searching out a philosophy of life for the present-day needs of the Navajo people. This search is being conducted jointly by educated Navajos and the traditional learned men of the reservation. As Jack Jackson, the young Navajo dean of students, puts it, "We are searching for ways to change without destroying ourselves."

Even at this early stage in its development, the college is being charged with providing many urgent community services. The Navajo Studies Program, for instance, has been asked to develop a Navajo curriculum that would be useful in the educational programs being planned for the entire reservation. A precollege program prepares students to take the GED, the nationally recognized high school equivalency examination. Although NCC itself does not require a high school diploma—it will accept any Navajo over eighteen—about forty-five students, ranging in age from eighteen to sixty, have enrolled because high school certification is so basic to job opportunity and college entrance elsewhere.

The Navajo Adult Basic Education program is designed primarily for people with no knowledge of English. It will provide instruction in any field desired by members of the tribe. Requests by groups have included a wide variety of subjects from animal husbandry to child care and from ways to keep children in school to driver education. English instruction is given only when people request it specifically. In some of the more remote areas of the reservation, where all buying and selling is carried on in the traditional trading posts, English is not absolutely essential. But the growing use of the pickup truck and the proliferation of supermarkets require both English and some consumer education.

Hatathli shares with other college presidents grave financial concerns that would overwhelm a less determined enterprise. NCC is building a campus from scratch, has no alumni or income-producing property or endowment, and, although tuition fees are moderate ($1,200, including board and books), 99 per cent of the student body has no money; scholarship funds for practically everyone must be raised in addition to the operating expenses.

The Navajo reservation, which includes portions of Arizona, Utah, and New Mexico, has received no support from these states to date. The states assert that NCC is a federal, not a state, responsibility. The Navajo Tribal Council has been generous in its support of the college and has contributed about $2-million, as well as

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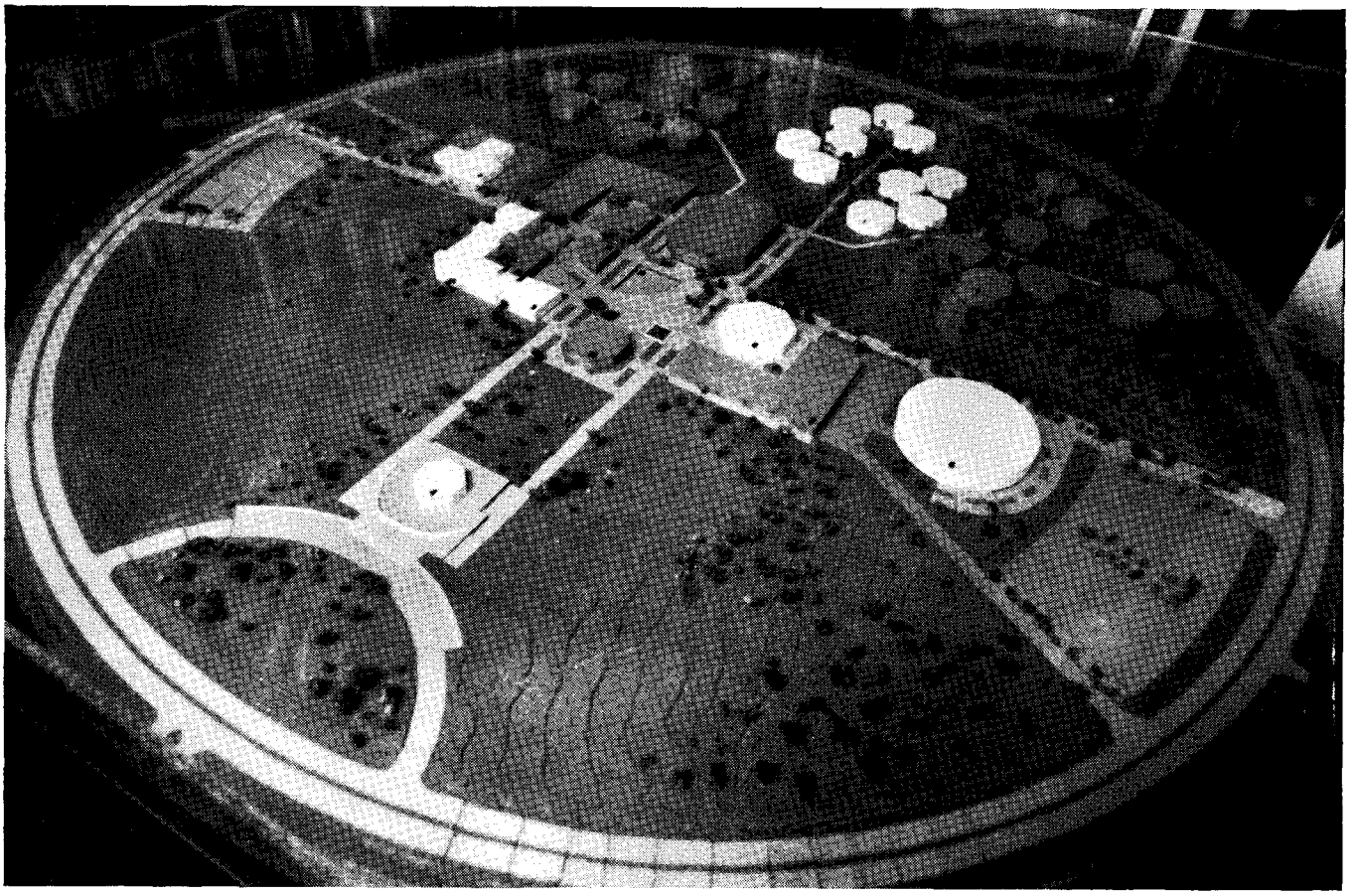
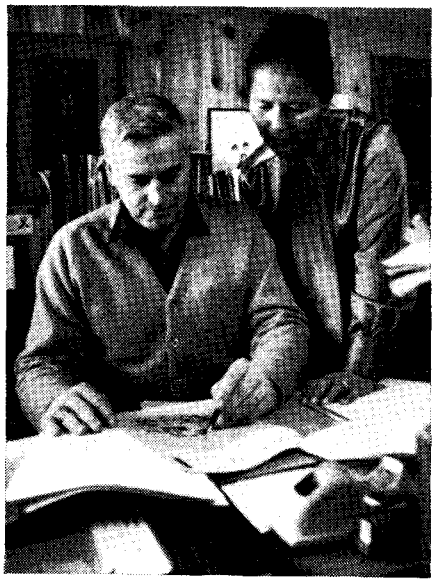
"We have seen the need for minority education for many years, in much the same way as blacks."





Bob and Ruth Roessel study project design for NCC. The campus will cover 1,200 acres, and wherever possible will use the traditional hogan, or octagonal, shape. Lighter areas indicate the buildings to receive priority.

1,200 acres of land for the campus. In addition, it has guaranteed loans totaling more than $3-million. But the resources of the tribe are limited, and, clearly, other sources of income are essential. Industries operating on the reservation, including the El Paso Natural Gas Company and the Salt River Project, have contributed, as have such foundations as the Andrew Mellon, Ford, Donner, and Charles E. Merrill Trust. A number of traders have also sponsored scholarships for students from their areas.

The college looks mainly to the federal government for basic sustaining financial support, however. Last December, President Nixon signed into law the Navajo Community College Act, which authorizes a total of $5.5-million for construction. (Total NCC construction costs will amount to $17.5-million.) The bill also authorizes BIA support on a per-student basis equivalent to the sum the BIA already spends in its own post-high school institutions. This would cover approximately 65 per cent of the college's annual operating costs. But the optimism that passage of the bill engendered is dampened by the possibility that fully authorized federal funding may not be made available for this year.

The direction NCC takes in the future depends on many factors: its financial stability for one, economic development on the reservation for another. Some would like to see it develop into a four-year institution or even a great Indian university. Others hope that it will remain small and provide services only to Navajos on the reservation. In either case, the most serious question is how the school can effectively adapt to unique Navajo needs while preparing individuals to meet certification standards imposed by the outside world.

At Navajo Community College questions vital to all education are being asked. Here there is the search for a way to maintain a minority culture and heritage while living and cooperating effectively within the complex of varied cultures that make up the larger society of man in a changing world. □

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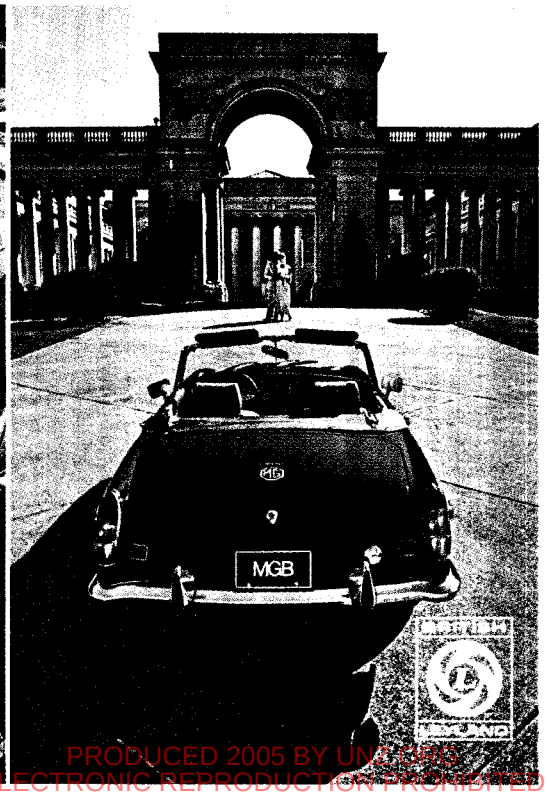

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World of Dance

Walter Terry

"Watermill": New-Old Dance Theater

"It takes its origin from emotion recollected in tranquillity." So said Wordsworth of the nature of poetry in the prose preface to his *Lyrical Ballads*. In his newest ballet, *Watermill*, Jerome Robbins has given choreographic image to tranquil recollections. There has never been another Western ballet quite like it, for, although its roots are clearly in the music and the theater of the Orient (especially the ancient noh of Japan), its movement vocabulary and its patterns are not those of any one land.

It is a long work, very slow and deliberate, quiet and tranquil except for an early episode in which male runners flash across and around the stage and make percussion sounds with their racing feet in counterpoint to the serenities in sound provided by Teiji Ito's score for Eastern instruments. The lovely poetic décor, designed by Robbins in association with David Reppa, supplemented by the splendidly appropriate costumes by Patricia Zipprodt and beautiful lighting by Ronald Bates, reveals the inexorable and gentle passing of time in the waxing, waning, disappearing, reappearing, waxing of the moon. Here in *Watermill* is time: hourly, daily, weekly, monthly, seasonal, and, most important, *life* time.

Fecundity is celebrated in great sheaves and stalks of grain, in remembrances of love and sex, in the running feet that bring ceremonial fertility to the land. There is death in the failing moon, in the silhouette of a humped crone, but there is rebirth too. All of these passages are recollections by a central figure, a man, who at the start divests himself of all robes, presents himself in near nudeness, and, at the close of these recollections in tranquillity, puts on once more a black mantle that frees him from the necessity of reliving a life. Edward Villella, a great virtuoso in ballet fireworks, plays this part with remarkable concentration and with a rare quality that the late Ted Shawn once described—speaking about one of his own dances—as "dynamic stillness." It is an enormously important role for Villella, just as *Watermill* is a unique addition to the repertory of the New York City Ballet.

At *Watermill*'s opening at the New York State Theater, there were boos and groans as well as bravos. Understandably. It isn't an easy piece to accept in a city of restlessness and nervousness. In fact, it isn't really a ballet. It is, perhaps, a theater experience. But mostly, it is silent poetry, images. I must be honest and say that I got restless, even bored at times, while watching it, but in later hours and days the images, clear and beautiful, kept coming to my mind. So, if I did not wholly accept it at its initial happening, I found that I savored its recollections "in tranquillity," my own tranquillity.

I have been personally grateful for the week of grace allowed me by magazine deadline schedules, for in my many newspaper years I was accustomed to writing my review in half an hour or thereabouts. Now I have time to recollect, as well as reflect, and for this my reactions to *Watermill* are not identical to those I experienced as the curtain fell.

It is possible, however, that *Watermill* is unnecessarily long. Ruth St. Denis, who sixty years ago became the first American to create a serious dance drama on a Japanese theme, *O-Mika*, once said that eternity could be suggested in an instant. In 1936, I saw Kenji Hinoki perform in Boston. He had been trained in noh, but he told me in an interview that for Western theatrical tastes he had shortened and accelerated many of his actions. Whether *Watermill* would benefit from similar considerations, I do not know. But as it stands now, it represents not only a new pathway for the genius of Robbins but also a milestone in ballet. □

Jerome Robbins's "Watermill": "There is death in the failing moon, in the silhouette of a humped crone, but there is rebirth too."

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CHARLES A. WELLS, editor and publisher of **Between The Lines**, has had many years experience in journalism; travels often abroad — Asia, Russia, the Mideast, Europe and Latin America. As a birthright member of the Society of Friends (Quakers), he early recognized the need for this kind of reporting.

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SR Goes to the Movies

Hollis Alpert

Willkommen, Bienvenue, Welcome!

Sally Bowles has had an extraordinary career. She first showed up in Christopher Isherwood's *Berlin Stories* back in the Thirties, then emerged again in John Van Druten's play *I Am a Camera*, which eventually turned into a movie of the same title. Back she came to Broadway a few years ago in the successful musical *Cabaret*, and now here she is again, in the person of Liza Minnelli, in the film made out of the musical. What is it that makes Sally so durable? I rather suspect it's not so much Sally herself as her entourage and her milieu. She happened to be in Berlin just at the time when the old order was about to be supplanted by a new one, and her larking, her amorality, her conceits contrast starkly with the rising menace in 1931 of Hitler's cohorts.

Director Bob Fosse and screenwriter Jay Allen have made this contrast the core of the musical film they have fashioned. By remorselessly discarding everything from their stage source—characters, incidents, musical numbers—that would have weakened their theme of decadence giving way to barbarism, not only have they improved on the original, they have brilliantly transformed it. Let me say at once that Liza Minnelli is not my favorite Sally Bowles. Julie Harris, in play and film, captured her raffish spirit far more aptly. Miss Minnelli, big-bodied and clown-faced (as made up for the film), is less an actress than a performer. When she acts, she mugs; when she sings, she belts.

Nevertheless, Fosse has refused to regard her as a handicap. Giving her new numbers to take advantage of the kind of voice she has, costumes that are redolent of the period, lighting that heightens and dramatizes while still conveying the nightclub's sleazy atmosphere, he fits her into what must surely be called an artistic conception. She is best of all when paired with Joel Grey, who all but walks off with the show as the diminutive, berouged master of ceremonies. Nothing like Mr. Grey has happened before, not on stage and not in films. He is totally outrageous, mocking, raucous, leering, a dreadfully delightful symbol of the overall decadence.

But *Cabaret* is plainly not out to be a glossy entertainment. Bob Fosse, who in his choreography and dance direction has always been strongest at caricature, here, in total charge, has himself a field day. With an instinct for faces that rivals that of Fellini, he has collected dozens that would have served just as well for the sketchbooks of George Grosz. The kind of humanity they mirror is complacent, vulgar, corrupt. The girls of the chorus line have an androgynous look, and, sure enough, one bewigged member of the troupe is to be found in the men's room relieving himself.

Instead of spreading out for spectacle, Fosse keeps us firmly within the cabaret's steamy confines. Musical numbers are performed on the small stage, not in some Busby Berkeley cloudland. Fosse has a fondness for intercutting the violent reality of the outside—where the club manager is beaten to a pulp by some Nazi hoodlums—with the smoky unreality of the café and at the end brings them together, for as Sally performs her final number the camera moves across the members of the audience, most of whom are now wearing Nazi armbands.

The Herr Issyvoo of the *Berlin Stories* here becomes Brian Roberts, an effete young Englishman played pleasantly by Michael York. In the musical play the same character sang. Here he does not. In fact, the only ones allowed to sing are those who *can* sing—clearly an innovation in musicals. Gone, too, is the subplot involving the landlady of the rooming house, and her numbers with her, a distinct gain for the film, which comes in at a neat two hours. The songs that remain are either generic to the cabaret tone or much to the point, particularly one called "Tomorrow Belongs to Me." Fosse sets this number in a country beer garden and has it sung by a fresh-faced, blond specimen of the Hitler Youth. One by one, the patrons rise to join him in his paean to a new day.

Not all of the film is this baneful. Much of it is given over to Sally's romance with Brian and their relationships with their friends. In the midst of their own rather sexless affair, Sally and Brian both have an affair with the same man, a feckless German aristocrat, and it's less bloody Sunday (after the Baron decamps) than gloomy Monday. Meanwhile, another friend, Fritz, pursues a beauteous Jewish department-store heiress, and Fritz Wepper and Maria Berenson are attractive and amusing in these roles. Again, the musical play was wisely ditched in favor of a return to *I Am a Camera*. So, Sally Bowles is with us once more, and as the incomparable Joel Grey would put it: *"Willkommen, bienvenue,* welcome." ☐

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Manner of Speaking

John Ciardi

Goodbye and Hello

For the last fifteen years I have been *SR*'s poetry editor and an occasional columnist, my occasions being such times as space happened to be available. As poetry editor, I have had the sole responsibility for *SR*'s poetry policy but have been subject to the same sort of space limitations, which, growing increasingly tighter, left me with less and less to do.

I had no particular objection to letting it ride that way. I have never, properly speaking, been an employee of *SR* but an independent contractor providing editorial services and columns from my attic in New Jersey. Since space limited the services I could supply, and since I had enough else to do, I was satisfied to find ways of not doing it, and especially of evading the commuter's trip into New York.

JoAnne White, the indispensable secretary I share with lean, lank, kindly, perdurably terminal Henry Hewes, did my commuting for me in reverse, bringing out the letters in file folders and the unsolicited poems in shopping bags, taking dictation, and going back to New York to type up and to sign my letters for me. (Just you try to sue me. I never signed that letter.)

JoAnne may not have loved her reverse commuting, but anything is a good enough excuse to get away from Henry. It was he, I suspect, who snitched on me to Women's Lib, for I received a number of letters charging me with being a male chauvinist pig in my abuse of JoAnne. Let me take this opportunity to declare, despite any rumors Henry may have started, that it was never JoAnne's womanhood I abused but only her youth. In the course of natural maturation (in both senses), I am happy to let the young do my suffering for me. And there let the matter rest.

For my part, I enjoyed my puttering out here among the bones of the dodo. Sometimes I even read a book. For her part, JoAnne is a water-ski nut, and her favorite lake is only a few miles from my house. Who has to know that she might, now and then, have slipped off for a skid and splash while I was going through the papers? It was a genial arrangement, and we were both beating Madison Avenue.

Suddenly, then, *SR* had new owners, and for a while I had to commute regularly just to keep track of which confusion was currently uppermost. The new owners, it developed, were hard-driving types who began to flood the office with bearded young men and long-haired girls in velveteen pants. These, it was explained to suspicious old hands in shirts and neckties, were new editors, designers, and who knows what. I still don't know more than a fraction of them. The standard office greeting is no longer "Hello" but "Who are *you*?"

It did resemble an undergraduate invasion of the faculty club, but it took little time for those new young energies to make clear, first, that they had talent, and, second, that *SR*'s new editorial policies would require a level of activity beyond the chosen range of a dodo-bone tender. Were I to remain as poetry editor, I would have to commute to New York five times a week, and I have a large collection of rusty knives with which I would sooner cut my throat than.

I should in any case have had a divided responsibility. Most of *SR*'s discussion of poetry will appear in the fourth-weekly Arts issue. That issue is the editorial responsibility of a special staff that makes its own final decisions. I shall continue to advise and to contribute, but *SR*'s poetry policy is no longer mine alone to decide—happily not mine alone. The new masthead lists me as a contributing editor.

This change offers an apt occasion for announcing important changes in *SR*'s poetry policy.

In the past we have used poetry almost exclusively as filler. Accepted poems have been set in type and the galleys placed on file in the make-up department. As each issue was dummied up, and as holes developed in the editorial content, the people in make-up would look through the poetry file for a five-, four-, or three-inch poem as the case might be. With rare exceptions, there was no other way of getting a poem into print.

It is an old magazine tradition to use poetry as filler, but it is also a frustrating and demeaning one. It is sufficiently ridiculous to be an editor. To be forced to tell a good poet that I could not use his poem because we already had too many "two-column four-inchers" outdid ridicule. (Dear Dean Donne: I am moved by your sonnet, "At the round earth's imagined corners," but find we have too many two-column four-inchers on hand. I return it with regret. Thank you for letting us see it. . . .)

In practice, short poems were relatively manageable. It was the long ones that became a despair. I knew one excellent "two-column nine-incher" that sat in the file for more than three years as the poet wrote progressively more irate letters. ("I know you warned me that it would take time to get the poem into print, but I did assume you meant finite time. For God's sake, do something.")

Something has been done. Hereafter *SR* will use a few poems as filler, but eventually most poems will appear in one- and two-page spreads in each Arts issue. Some of the spreads will be of poems by a single poet, others will be the works of various hands. Longer poems will at last have as much chance of getting published as shorter ones. Above all, poetry will come out of the space orphanage to a regularly assigned place of its own.

SR's treatment of poetry reviews will also change. The catchall quarterly review—at best an expedient forced by the space cramp—is being dropped, and future reviews will be of individual books, or of no more than two or three books at a time, with enough space for useful discussion.

There remained one final point to settle if I was to stay on with the new *SR*. Since poetry policy would no longer be my sole decision, and since I would be writing this column, it followed that I would, at times, find myself across the net from some of *SR*'s other editorial opinion. In the first Arts issue, for example, Nicolas Charney editorialized on the democratization of the arts in terms I disagree with. In editorial conference I made the point that if *SR* policy required me to agree with the boss, or even to suppress disagreement, it was time for me to go home.

I got my answer at once. "By all means disagree. We need the give-and-take. There is no other way to a lively and open discussion."

Let me think of a fool as a man incapable of celebrating right answers. I mean to celebrate this one both for itself and for what it promises to add to *SR*'s long conversation with itself and with its readers.

Let me celebrate, too, the emergence of this column from its own space orphanage to a regularly assigned place. I happen to like writing it. I am not sure I know why. I once asked a Vermont farmer why his horse chewed the tops of the fence posts. "Well," he said, "that's the goldurned animal of it."

I have taken to writing this column as the horse took to chewing fence posts, and for no better reason that my soul's farmer could give. It probably is a foolish thing to want to do, but that's the animal of it. It is what I find myself doing, though pointlessly, for the pleasure of doing it, and I shall hope that some of the readers, at least, will be able to find their pleasure in mine. Goodbye and hello. □

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The Tearing of Bangladesh Out of Pakistan

by ALEXANDER CAMPBELL

PAKISTAN CRISIS

by David Loshak

McGraw-Hill, 152 pp., $6.95

Thirty-eight year-old David Loshak has covered a full quota of crucial conflicts since he stopped merely reading about modern history at Oxford. He has reported on the Six Day War in the Middle East, the Nigerian civil war, and—as South Asia correspondent for the London *Daily Telegraph*—the Cambodian crisis of 1970. In *Pakistan Crisis* he writes of the conditions that led to the brief Indo-Pakistan war which resulted in the birth of the world's newest state, Bangladesh. Although Mr. Loshak had completed his book before the Indians launched their attack last December, his account is valuable—not least because he was one of the few neutral outsiders to witness the horrors that preceded the outbreak of full-scale war.

Reports written by men who must rush from one area of conflict to the next (Loshak's new post is, ominously, Cape Town) frequently show signs of the tempo at which journalists are compelled to live and learn, and file their dispatches. *Pakistan Crisis* is no exception. Mr. Loshak's last-minute, four-page postscript, written just after the Indian army had captured Jessore but before the fall of Dacca, begins: "As anticipated, all-out war between India and Pakistan . . . eventually erupted on December 3, 1971." Yet he himself had not anticipated that India would go to war with Pakistan. Moreover, he predicted that, in the unlikely event that the two countries would clash, the conflict would break out "not on the eastern side, but along those same lines in the Punjab or Kashmir where so much blood has been mercilessly spilled in the years since Partition."

A more serious flaw (even the predictions of observers less harried than journalists can, of course, be proved false by subsequent events) is that the people involved in *Pakistan Crisis* lack life and depth. Despite all its bloody scenes, the book remains curiously bloodless. The people killed—and hundreds of thousands are killed—are paper cutouts. Even prominent figures seem curiously hollow or simply flat. Indian Prime Minister Indira Gandhi is seen not as a woman, and a complex one at that, but as an abstraction. (Mr. Loshak plainly dislikes Indian politicians in general and he treats Mrs. Gandhi in particular quite roughly.) Again, while Loshak takes time to portray Agha Mohammad Yahya Khan as a kind of morally warped and intellectually stunted Abraham Lincoln confronted with a modern Civil War, as a rule this erstwhile national leader seems as fleshless as a thin voice coming over a radio in a distant room. Both the wily West Pakistani politician Zulfikar Ali Bhutto, who succeeded Yahya Khan as president, and Sheikh Mujibur Rahman, the hero of the East Bengalis and now head of state of Bangladesh, are government information-bulletin constructs rather than vital individuals.

Mr. Loshak reached Pakistan in March 1969. On March 25 of that year President Mohammad Ayub Khan, the country's military dictator, stepped down in favor of his friend Yahya Khan, the army's commander in chief. A British-trained soldier who had never participated in politics (his hobbies were drinking and womanizing), the general scarcely seemed the sort of

Alexander Campbell is the author of *The Heart of India*. A former managing editor of the *New Republic* and *Time-Life* bureau chief in India, he is now on the editorial staff of *The Toronto Star*.

SR: BOOKS

Book Review Editor: ROCHELLE GIRSON

69 **"Pakistan Crisis,"** by David Loshak

72 **"Bring Me a Unicorn: Diaries and Letters of Anne Morrow Lindbergh, 1922-1928"**

76 **"The Life of Benjamin Banneker,"** by Silvio A. Bedini

77 **"Intimate Behaviour,"** by Desmond Morris

78 **"Not From the Apes,"** by Björn Kurtén

80 **"The Ewings,"** by John O'Hara

86 **"Summer Situations,"** by Ann Birstein

86 **"Mao's Revolution and the Chinese Political Culture,"** by Richard H. Solomon

88 **"Bakunin on Anarchy: Selected Works by the Great Activist-Founder of World Anarchism,"** edited by Samuel Dolgoff

90 **Book Forum: Letters from Readers**

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man capable of solving either of Pakistan's two most pressing problems: rampant corruption and the growing secessionist movement in East Pakistan. In his first broadcast to the people—delivered in English, the language he spoke at home and was most fluent in—Yahya Khan declared that his first duty as a soldier was "to save the nation from utter destruction." And for a time it looked as if he might succeed. Shortly after imposing martial law—a measure that quickly restored order—the dictator-president explained at a press conference that his ultimate goal was to transfer power as soon as possible to "the elected representatives of the people" through "fair and free elections." Subsequently, he announced that a general election would be held in both wings of Pakistan, West and East, in October 1970, and that the franchise would be extended to women. Such an election would assure East Pakistan, with 55 per cent of the geographically divided nation's population, a majority in the new national assembly.

Twelve hundred miles of Indian territory separated West Pakistan from East Pakistan. And the Bengali-speaking Muslims of East Pakistan, who had long felt themselves to be cruelly exploited, when not grossly neglected, by the dominant westerners, had found a political leader of their own: Sheikh Mujibur Rahman. Branded by West Pakistani officials as a "communist," a "disruptionist," and an "Indian agent," Sheikh Mujibur had been for twenty years as often in jail as out. (Mr. Loshak's opinions regarding the sheikh fluctuate between lenient and severe: at one point he calls him "essentially a moderate, even conservative leader"; elsewhere he deems him a destructive element.) As leader of East Pakistan's Awami League—Pakistan's first opposition party, which he had helped to found in 1949—Sheikh Mujibur had drawn up a six-point formula for regional autonomy. The program envisaged a weak federal government that would be responsible only for defense and foreign policy. To Loshak the six-point proposal which, among other things, called for separate but freely convertible currencies for the two wings of the nation, was "a prescription for chaos." Indeed, the East Pakistanis' demand that this program be implemented wrought the chaos that helped to topple President Ayub Khan and to bring General Yahya Khan to power.

Pakistan's new president took a more tolerant attitude toward the Awami League's demands than had his predecessor. He wanted the new national assembly, when elected, to strive to find a workable compromise between national unity and provincial autonomy. Furthermore, to assure a satisfactory relationship between the federal government and the provinces, he proposed that West Pakistan be divided into four administrative units, each to have equal status with East Pakistan, which would be considered a single administrative entity. Loshak dismisses this scheme as a "magic formula" that couldn't possibly work. Yet he does award Yahya Khan full marks for doing his best to heal the breach, at least at that point in the history of Pakistan's crisis. For not only did the president appoint five Bengalis to his cabinet, thus giving East Pakistan 50 per cent representation, but he also declared Bengali an official language, along with the already official Urdu, in both wings of the country. When Bengalis had called for equal language rights some twenty years before, Mohammad Ali Jinnah, the founder of Pakistan, had had them thrown into jail. (As Mr. Loshak points out, in 1948, when Jinnah announced that Urdu would be the nation's national language, fifty-five million Pakistanis spoke Bengali whereas only six million, in West Pakistan, spoke Urdu.)

Yahya Khan's plans, which might have staved off the breaking up of Pakistan, were smashed by nature. In August 1970, an unusually heavy monsoon created such havoc in East Pakistan that the promised elections had to be postponed until December. Then, in November, a disastrous cyclone caused far greater damage. An estimated half million, possibly even a million, persons were drowned in East Pakistan as waves swept over the coast, and the suffering caused by this calamity was aggravated by official neglect and indifference. The Pakistan government official in charge of rescue and relief, writes Loshak, "was a part-time official . . . with no contingency plans worthy of the name, no coordinating committees, no control room to organize the relief effort at even the simplest level . . . , no communications with great stretches of the affected area." Assistance came only from a few "part-time officials, volunteers, and foreigners," including British marines from Singapore. The West Pakistan army, many units of which were stationed on the coastal area, did little to help. (Later, however, they would be very active in raping and massacring East Bengalis.)

According to Loshak, foreign relief efforts seemed aimed not so much at succoring starving and homeless people as at improving the "images" of the countries involved. United States Ambassador Joseph S. Farland is depicted as a man who turned the American relief effort into an egregious personal exercise in public relations: "He was frequently photographed by the U.S. Information Services in various absurd and contrived glad-handing situations." A British naval task force, which finally brought 3,000 tons of relief supplies to the storm-struck area, set sail only a week after the cyclone had swept over the Bay of Bengal. The combined-services task force (equipped with helicopter and landing craft) might have further delayed its mission of mercy had not some Whitehall official suddenly realized that the cyclone was a " 'tailor-made' opportunity for justifying the new British government's policy of maintaining a task force in the Far East."

Yahya Khan was off in Peking on a four-day visit when the cyclone hit East Pakistan. When his plane landed at Dacca, the president, who had been celebrating the success of his China visit, got off the craft drunk. His subsequent "tour" of the disaster area was made in an airplane flying "much too fast and, at 3,000 feet, much too high" for the Pakistan leader to take in the scope of the damage done. "It didn't look too bad," he was later heard to mutter. Sheikh Mujibur, on the other hand, toured the ravaged region for two weeks. Incensed by what he saw, and by what he did not see in the way of assistance, he accused the government of "criminal neglect" and warned that, if the election were once again postponed, the result would be civil war. President Yahya Khan replied that elections would be held on December 7 in all areas of the nation save nine East Pakistan constituencies that had borne the brunt of the storm. They would vote later.

The December election was fair, the voting went peacefully, and the turnout was heavy. Out of fifty-six million Pakistanis on the rolls, forty million went to the polls. Moreover, they showed that, though largely illiterate, they understood the issues, and knew what they wanted. The Awami League won 151 of East Pakistani's 153 seats, giving the League an absolute majority over all other Pakistani parties. President Yahya Khan quickly acknowledged Mujibur Rahman as "the next prime minister of Pakistan."

In effect, the election had created a two-nation assembly. For though the People's Party of Zulfikar Ali Bhutto did not contest a single seat in East Pakistan, it took eighty-one seats of the West's 138, while the Awami League swept the East but contested only seven seats in the West, and lost all of them. Three weeks after the elections the Awami League announced that since it had clearly received a mandate from the people, it would form a central government and frame a new constitution. Bhutto refused to take part in the assembly on those terms, declaring on February 17, 1971, that neither he personally nor any of the newly

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Sheikh Mujibur Rahman—"continued to live in a fool's paradise, even as the soldiers oiled their gun barrels."

elected members of his People's Party would go to Dacca, where the assembly was scheduled to meet on March 3.

Unable to reconcile the squabbling politicians, President Yahya Khan postponed the convening of the assembly to March 25, a move that resulted in an outbreak of fury in East Pakistan. A five-day general strike was called throughout the nation's east wing. In Dacca the national flag was burned in public, and in its stead was unfurled the green, red and gold standard of Bangladesh, "Bengal Nation." Thousands of frightened West Pakistanis camped at the Dacca airport, waiting to flee. In Chittagong, says Loshak, Punjabi factory managers and others from the West were burned alive, publicly beheaded, disemboweled, or dragged along behind moving vehicles, their heads smashing to pulp along the potholed roads. Hysterical mobs went on a rampage for an entire week.

By and large, West Pakistan army units stationed in East Pakistan remained inside their cantonments, apparently content to look passively on. Meanwhile, says Loshak, these 30,000 troops were being stealthily and steadily strengthened with reinforcements numbering 20,000, who were brought in from West Pakistan wearing civilian clothes. It had become crystal clear to the military that no accommodation with East Pakistan was possible. But, says Loshak, "this still did not dawn on the sheikh and his advisers. They continued to live in a fool's paradise, even as the soldiers oiled their gun barrels." He charges the East Pakistan leaders with naïveté in assuming that, since the elections had been duly held, the people's voice would be obeyed. The truth was, Loshak writes, "the army had had enough," and the military "now saw only one realistic course: abandonment of the constitutional process coupled with the firmest possible military suppression of the inevitably ensuing Bengali revolt."

The army leaders' actions were based on their conviction that without a strong central authority Pakistan would disintegrate, because, if East Pakistan were allowed to go its own way, West Pakistan in turn probably would shatter into at least four parts, inasmuch as the Sindhis, Baluchis, and Pathans would seek to separate from the dominant Punjabis. And such fragmentation would spell the doom of the army. For twenty-three years Pakistan had been held together by the army; it was not about to abdicate. In East Pakistan the generals were merely giving the rampant mobs "a scaffold's length of rope."

The 20,000 extra West Pakistan soldiers who had been sneaked into East Pakistan were, writes Loshak, "thoroughly indoctrinated in dogmas of race hatred, regarding Bengalis as traitors, inferiors, and India lovers: 'deserving' to be butchered. The army was almost ready." Yet, even at this late date, Yahya Khan appeared less resolute than some of the other top generals. He did not want to have to make the final admission that the transfer of power to a popularly elected government, with which he had identified himself, was a failure. And, as Yahya Khan hesitated, wondering if there were some way to avoid the bloody suppression of one-half of his nation, Sheikh Mujibur Rahman was advocating moderation, insisting that East Pakistan would gain nothing from secession and that the Awami League's mandate was not for independence but simply autonomy. For a moment it looked as if, after all, Pakistan might draw back from the brink of dissolution.

During this brief period of hope the president announced that he would go to Dacca to talk once more with the sheikh. After the pair met, on March 15, it appeared that the assembly might convene, with each wing producing its own version of a constitution for the assembly to judge and try to reach a consensus on. Bhutto, summoned to join the talks in the presidential villa in Dacca, was greeted on arrival by hostile demonstrators and had to be heavily escorted by armed bodyguards. The Awami League declared that Pakistan's Republic Day, March 23, should be celebrated in East Pakistan as Resistance Day, and hundreds of new Bangladesh flags went up all over Dacca. Two days later Yahya Khan and Bhutto returned to West Pakistan. The negotiations had failed.

In Dacca, Mujibur awaited arrest in his home while, according to Loshak's account, "most of his senior Awami League colleagues, lacking the stuff of martyrs, were busily fleeing towards the border and the sanctuary of India." On the night of March 25, army tanks rolled into Dacca. Their first targets were students, 200 of whom were caught and killed in the headquarters of the students' union, which was sprayed with shells and machine-gun fire. Soon the army had ignited fires throughout the city. In the Hindu areas of Dacca, Chittagong, Jessore, and other towns people were summoned from their homes, then shot in groups. Attempting to smash the Bengal national movement by destroying its brains, the army sought out and murdered students, teachers, journalists, lawyers, doctors, businessmen, and other professionals. Loshak comments: "Sheikh Mujibur had warned his Bengalis that they might have to sacrifice a million lives to win their nation; President Yahya took a similar, though less heroic, decision: to take those Bengali lives to save *his* nation."

Loshak, who asserts that Pakistan's internal conflict brought "more misery to more people than any recent crisis—Korea, Vietnam, the Middle East, or even Biafra," scathingly criticizes the United States for its pro-Pakistan attitude and behavior after the army had begun their massacre of the East Bengalis. He regards America's official backing of Yahya Khan as a policy of unspeakable cynicism. "One would have thought," he writes, "that quite apart from being disastrous, the Pa-

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stan military government's policies have been so savage as to be unworthy of any civilized nation's support."

The savagery was not all one-sided. Bengali mobs butchered thousands of non-Bengalis living in East Pakistan—not just Punjabis but also Biharis, refugees from India during the 1947 Partition, when millions of Moslems fled to Pakistan. The mobs "hacked them to death, burnt them alive, cut their throats—men, women and children unsparingly." As many as 100,000 non-Bengalis may have been slaughtered. Loshak speculates that the worst atrocities committed by the East Bengalis occurred mainly after the West Pakistan army struck, and that it was the army that touched off the reign of terror, after March 26, by razing whole villages, setting up concentration camps, indulging in systematized rape, and choking rivers with corpses—until, at last, India intervened.

Mr. Loshak sees Pakistan as a nation that was doomed from the start, as a patchwork political entity whose "pathetic fallacy" was that it believed itself to be something it never really was. Pakistan, he writes, "has always been a fiction, a nonsense, a non-nation which other nations have gone on pretending is a nation." Punjabis and Bengalis, he believes, have as little in common as have "Scots and Turks . . . or Cubans and Lapps." The "cement" of Islam failed to unite West and East Pakistan.

Loshak is by no means certain that India can long avoid sharing Pakistan's fate. He accuses Prime Minister Gandhi of displaying "open contempt for the democratic process" wherever she sees fit, and he describes India's parliamentary democracy as "foundering in a sterile mass of politicking and rubber stampism"—the very phenomena that led to the establishment of military dictatorship in Pakistan. Furthermore, Loshak regards the creation of Bangladesh as an act that will only lend impetus to an ongoing struggle by millions of other peoples in Pakistan, India, and Ceylon who, he believes, are ripe for revolution. Presumably, then, Mrs. Gandhi soon could find herself as helplessly in the grip of events as did Pakistan's luckless military chiefs. Loshak also points out that before the Indian army entered the conflict Maoist guerrillas in East Pakistan were busy setting up a "people's liberation council" in each village, and were administering rough justice through "people's courts," Viet Cong-style. Sheikh Mujibur Rahman, now Bangladesh's prime minister, professed himself to be the main bulwark against a floodtide of Maoism that threatened to swamp the Bengali nationalist cause. In Loshak's opinion, this is still a serious threat—one with which neither the sheikh nor Mrs. Gandhi may be able to cope. He is convinced that India will fight as ruthlessly as Pakistan did in the event the Bengali Maoists or nationalists or a combination of the two attempt to achieve independence for West Bengal, India's most highly industrialized state. But would India succeed where Pakistan failed?

> It is most significant [writes Loshak] that the Marxist extremists of West Bengal, like the Awami League, have formulated their own version of the Six Points. In Calcutta, a vast and ghoulish refugee camp in itself, a collapsed, anarchic city in which civilization has visibly been beaten, there is a seedbed for a rampant, violent communism, or any other "ism." Not only extremists but even the moderates there believe that their city and their province is exploited and neglected by an uncaring, rapacious, and distant central government, nearly 1,000 miles away in New Delhi.

West Bengal thus contains a mirror-image of those forces that tore Bangladesh out of Pakistan.

Are the Indian authorities aware of what this portends? Mr. Loshak doubts it. Throughout the Pakistani crisis, he writes, the atmosphere in India was one of "hysterical make-believe. The Indian parliament, whose proceedings normally bear scant relevance to the real world . . . discussed Bangladesh in a haze of total fantasy." If Mr. Loshak is right, the Indian subcontinent hasn't yet seen the end of its post-British Empire partitioning.

BRING ME A UNICORN: Dairies and Letters of Anne Morrow Lindbergh, 1922-1926

Harcourt Brace Jovanovich, 259 pp., $6.95

Reviewed by Glendy Culligan

■ Looking back on a life that most scenario writers would hesitate to invent, Anne Morrow Lindbergh faced a technical problem. The usual autobiography would entail "putting the material into orderly chapters, finished portraits, and polished phrases," Mrs. Lindbergh reminds us in her preface to *Bring Me a Unicorn*. That method favors unity, but "what remains . . . is the point of view of a mature person . . . seen at the end of a telescope." So retouched, she felt, the picture might be "mild, pleasant, and perhaps edifying, but on the whole, static."

There is nothing static about her alternative. Seeking to be "an honest witness" to her own history, Mrs. Lindbergh decided to waive hindsight. The resulting blend of her youthful letters and diaries achieves both spontaneity and art, thanks in part to her style, in part to a built-in plot and a soul-searching heroine worthy of a Brontë novel.

In only one respect does Mrs. Lindbergh fail to meet her own standard of candor. When she introduces herself as "this quite ordinary person" any reader with a long memory is bound to smile.

Your Literary I.Q.

Conducted by David M. Glixon

OF OR PERTAINING TO

Each of the zoological adjectives in Column 1 should suggest one of the animal characters in Column 2, especially when you are aided (?) by the names of their authors in Column 3. You are to key Columns 2 and 3 to Column 1. Our zoo-keeper, Sara Charlotte Moss of North Hollywood, California, yields up the keys on page 76.

1. bovine ( )	A. Bambi	a. Joy Adamson
2. canine ( )	B. Brer Fox	b. Cervantes
3. cervine ( )	C. Buck	c. Dickens
4. cetacean ( )	D. Capt. Flint	d. Joel Chandler Harris
5. colubrine ( )	E. Elsa	e. Kipling
6. corvine ( )	F. Ferdinand	f. Munroe Leaf
7. equine ( )	G. George	g. Jack London
8. feline ( )	H. Grip	h. Melville
9. hircine ( )	I. Gruff	i. Norse tale
10. leonine ( )	J. Kaa	j. George Orwell
11. piscine ( )	K. Moby Dick	k. H. A. Rey
12. porcine ( )	L. Napoleon	l. Saki
13. psittacine ( )	M. Rosinante	m. Felix Salten
14. simian ( )	N. Salar	n. R. L. Stevenson
15. vulpine ( )	O. Tobermory	o. Henry Williamson

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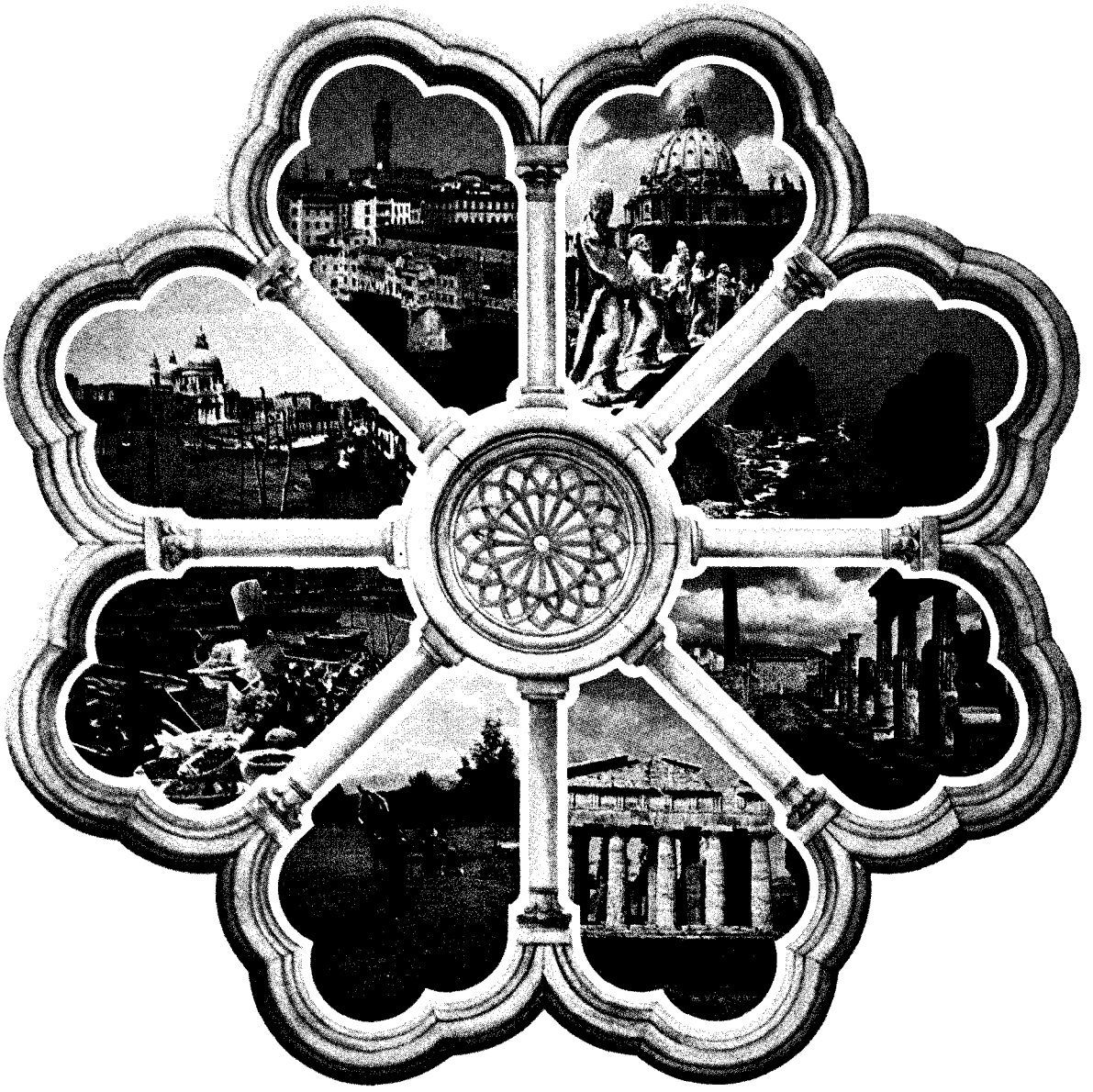

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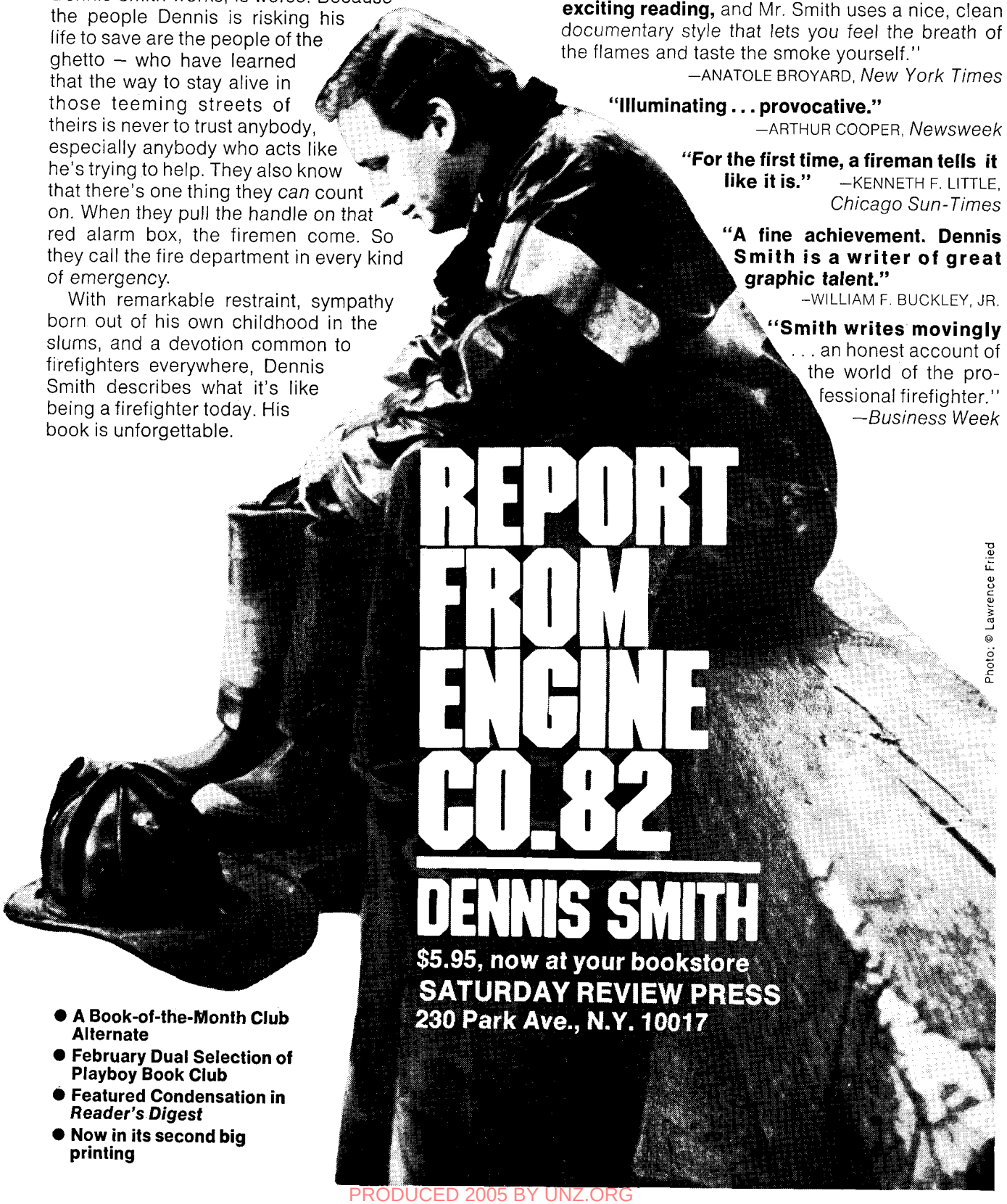

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Daughter of a J. P. Morgan partner who later moved into diplomacy and the United States Senate, young Anne Morrow embodied what Scott Fitzgerald meant when he said the rich are different. Basically, as these early letters show, that difference was one of assumptions: of perfect taste, the right to absolute privacy, and the right to look forward to a serene future, for she possessed the instruments that assured them—servants, summer and winter houses, private railroad cars, and unlimited credit.

Significantly, in Anne's case, that credit was social and intellectual as well as financial. In this country, the Morrow girls associated with Sedgwicks, Cabots, Lamonts, and Blisses. When they toured Europe in a limousine top-heavy with mountains of luggage, they were greeted by men making history. "General Pershing to lunch," was a diary entry in 1926. A few days later, at the League of Nations, Anne considered Jean Monnet "sweet" and Ignace Paderewski "a great, kind-looking, shaggy man."

Although the Morrow girls shared most advantages of Fitzgerald heroines, the syncopation of the jazz age passed them by. Their unfailing diligence, good manners, and obedience to "darling Mother" and "dear Daddy" will stir envy in some current parental hearts—but the senior Morrows set a formidable example. Elizabeth Cutter Morrow was a poet and trustee of Smith College. Dwight Morrow, like so many self-made millionaires, enjoyed "a superabundance of Puritan energy," and, unlike so many of them, practiced the Protestant ethic he professed. Finally, almost alone among his peers, he valued scholarship and imposed it on his heirs. Anne's letters from Smith are larded with literary allusions, often to authors not yet understood by the general public. Pound, Eliot, and Havelock Ellis were part of the "new continent" that excited her—the quoted phrase a reference to Keats. Hardy, another older favorite, was "magnificent," and Erasmus had "a delicious sense of humor." Preferring homework to dances, the embryo author felt "smothered with joy" when an English teacher praised her.

Ironically, the theme in question described Robert Louis Stevenson, another privileged child, as "smug." Yet Anne was herself scarcely free of that fault when she reported from shipboard: "A heavenly day: no deck tennis . . . no bores." Fenced in by their mutual admiration, the Morrows shunned popular pastimes. Small wonder, then, that Anne was "a little annoyed" when, in 1927, she joined her family at the embassy in Mexico City to find its privacy shattered by the arrival of twenty-five-year-old Charles A. Lindbergh. On a good-will tour, the young aviator drew roaring crowds everywhere, but to Anne his solo flight over the Atlantic seemed mere athleticism, linking him with "the baseball player type." Clearly, he was "not of my world at all."

Anne Morrow in 1915.

"'An honest witness' to her own history... decided to waive hindsight."

The Lindberghs, c. 1929.

When she vowed her resistance to "this public-hero stuff," Anne had no idea that she was adhering to the plot line of a thousand B-grade movies. Life, however, has a way of mocking even bad art. "More poised than I expected," she noted of the Midwestern aviator that first evening. Before the night was over she confessed herself "confused and overwhelmed." Puzzled by what we now call charisma, she tried to comprehend his "mad popularity." Was he a symbol of the age? At a dance she turned her back but could not rid herself of his presence. Serving tea, she nervously dropped his spoon.

Before her return to college Anne faced an appalling truth. "All my life, in fact, my world . . . is smashed." This "terribly shy" and awkward boy had "swept out of sight all other men I have ever known, all the pseudo-intellectuals, the sophisticates, the posers. . . ." Even though he paid her no attention she rejoiced that "there is anyone like that in the world."

Her joy did not last. When Lindy continued to give no sign of any special regard for her, more typical feminine feelings intervened. Finally, months of disappointing silence led her to assume an unconvincing pose of indifference. He was, she told herself, "a person to whom I am really antagonistic"—and, besides, she was sure he liked her sister Elisabeth best.

Like the haughty princess of a fairy tale, Anne was being punished for her earlier hubris. Envy of the favored sister produced a "heart-breaking choke of misery inside." Nevertheless, her true story contains all the clues to its denouement that we could expect of well-crafted fiction. Months earlier she had written: "I want to do something different. . . ." At that time she contemplated nothing more daring than a bolt to Vassar. Now, she took secret flights in a commercial monoplane and began to store up aviation terms. By the time Colonel Lindbergh called again she was ready to meet him in his own world.

"Don't wish me happiness," she wrote ruefully to a friend a few months later when her engagement was announced. "I don't expect to be happy, but it's gotten beyond that. . . . Wish me courage and strength and a sense of humor—I will need them all."

How true that was she could not know, but her diary proved her ready to be a hero's wife. All that "early wrestling with illusions . . . and conditionings" had brought her further than anyone in her closed circle could dream. As recorded here, her coming of age more than fulfills her English teacher's estimate of "insight and taste." Anne Lindbergh's book is, as she hoped it would be, "alive and moving," a unique affirmation of human possibility.

Glendy Culligan is a former teacher and book review editor for the *Washington Post*.

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THE LIFE OF BENJAMIN BANNEKER

by Silvio A. Bedini

Scribners, 434 pp., $14.95

Reviewed by Benjamin Quarles

■ Silvio A. Bedini, deputy director of the National Museum of History and Technology of the Smithsonian Institution, has written a leisurely paced, carefully researched biography of a black scientist who was born free in Maryland in 1731 and who won a wide reputation only after his semiretirement from tobacco farming in late middle age. Benjamin Banneker was fifty-eight when, encouraged by a neighboring mill owner named George Ellicott, he turned his attention from raising crops to mathematics and astronomy. Two years later, in 1791, George's brother, Andrew, invited Banneker to assist him in making a government-sponsored land survey of what was then known as the Federal Territory and is now the District of Columbia. Before setting out on the task of measuring the capital designed by Major Pierre Charles L'Enfant, Banneker had begun work on an almanac. When the self-educated scientist returned to this project three months later, he had learned, Mr. Bedini writes, "much about the use of instruments for making astronomical observations" and "the need for orderliness and accuracy in the making and maintenance of mathematical calculations." These skills, added to Banneker's being the sole Negro scientist in the America of his time, were to stand him in good stead among publishers. Firms in three different cities were eager to bring out his first almanac, which appeared late in 1791. The initial printing, which sold "in great numbers," was quickly followed by second and third editions. Banneker's almanacs—he went on to write five more—made him a figure of considerable note in the new nation.

Banneker's white maternal grandmother, Molly Welsh, was deported from England on the charge of stealing milk; in America, after serving out her term of indenture, she leased or bought a small farm, and married one of her slaves, a man who claimed to be the son of an African chieftain. It was Molly who taught the young Ben how to read and write. Later he attended a one-room school where, Mr. Bedini informs us, "several white children and two or three black children . . . received instruction together." A classmate of Ben's observed of him that "all his delight was to dive into his books."

Mr. Bedini is informative on a number of hitherto obscure or misunderstood points. He explains—for the first time and in detail—how, at the age of twenty-two, Banneker made a successful striking clock almost entirely from wood; he explodes the myth that Banneker was called upon to reconstruct from memory the layout of the new capital after Major L'Enfant's dismissal; and he reminds us that the real author of the plan for establishing the office of Secretary of Peace, which was initially published in Banneker's almanac for 1793, was Benjamin Rush, not Benjamin Banneker. Mr. Bedini prints both the scientist's letter to then Secretary of State Thomas Jefferson, which Banneker sent along with a manuscript copy of his first almanac, and Jefferson's gracious if somewhat evasive reply. Banneker's letter contains an eloquent defense of his people —"a race of Beings who have long laboured under the abuse and censure of the world . . ."—and, whereas Bedini generally eschews speculation, the mystery of what prompted the rather self-effacing scientist to suddenly speak out so boldy to a man he had never met compels him to indulge in second-guessing:

> The fact that nowhere in his surviving letters and papers did Banneker express any concern for the subjugation of his race . . . or refer again to his purpose in writing to Jefferson, seems to indicate that the letter may have been suggested to him or urged upon him by the Ellicotts or their associates in the [antislavery] movement who foresaw in such a correspondence the opportunity to advertise the almanacs and the abolitionist movement.

While Mr. Bedini illuminates all that he touches, those who may be looking for some light on free black contemporaries of the Banneker family will find very little information about them in this book. Again, although Bedini's evaluation of Banneker as a mathematician and astronomer, based upon the Banneker writings he has unearthed, is an important addition to the history of science in America, the personal Banneker largely eludes his biographer's grasp. Even the forty-five primary source documents cited in full in the book's final section fail to reveal the inner workings of this mild-mannered eighteenth-century scientist.

Still, the volume merits high praise. Mr. Bedini's description of this black man's life is well written, and his overall assessment of Banneker as a symbol of Negro capabilities is soundly reasoned.

Benjamin Banneker and George Ellicott—"a symbol of Negro capabilities."

Benjamin Quarles, who teaches history at Morgan State College, Baltimore, is an honorary consultant in American history to the Library of Congress. His *Blacks on John Brown* will be published this spring.

LITERARY I. Q. ANSWERS

1 Ff (bull), 2Cg (*Call of the Wild*), 3Am (deer), 4Kh, 5Je (python), 6Hc (raven, *Barnaby Rudge*), 7Mb, 8Ol, 9Ii (*Three Billy-Goats Gruff*), 10 Ea (*Born Free*), 11 No (*Salar the Salmon*), 12Lj (pig, *Animal Farm*), 13Dn (parrot, *Treasure Island*), 14Gk (monkey, *Curious George*), 15Bd (*Uncle Remus*).

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INTIMATE BEHAVIOUR

by Desmond Morris

Random House, 253 pp., $6.95

Review by Bernard J. Siegel

■ Attempting no less than a biological assessment of love, Desmond Morris informs us in this work about the critical role of intimacy, in its literal sense of touch and bodily contact. The author traces the strong demand for intimacy literally to its roots—to the womb. But if, almost lyrically, he describes intrauterine life in terms of a blissful embrace, Morris always pays attention to behavioral detail. Thus he points out the experimental finding that the most soothing rocking and jogging rhythm for an infant in the arms of its mother or caretaker is almost identical with the rate of the mother's heartbeat. He also describes the importance to an infant's welfare, indeed survival, of extensive nurturing contact between mother and child, as shown by Harlow's experiments with monkeys and controlled observations of human infants.

Although Morris notes that an infant begins to discriminate between the intimacies of its mother and all other adults uniformly around the fifth month, he emphasizes the necessity of subsequent body-loving contact with the mother while glossing over the equally important element of *discriminating trust*. The search for exclusiveness would seem to begin almost as early as the search for togetherness.

We are led here, paralleling insights of Freudian and other developmental psychologists, through a physiological cycle of dependence—the seeking to become more independent, and a return to dependence (in adult sexual intimacies). But to equate adult love bonding with mother-infant bonding, as does Morris, is only partly acceptable; the former is considerably more complex. Nevertheless the psychological dimensions of this relationship can be thought to derive from its biological roots, and we are properly invited to attend to the many signals of bodily movement that both invite and repel intimate contact.

Roughly the last half of Morris's book is devoted to a consideration of restraints imposed upon human social intimacy in many contexts, the specialized forms that they may involve, substitutes for intimacy, and projections onto a variety of objects, including oneself. Many important observations about such behavior in our own society simply confirm what we know from other, principally psychological, sources. Thus: "Despite all the impressive technological advances of modern

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western medicine and on so-called conquest of the environment, we still get sick at an astonishingly high rate." This Morris attributes with some justification largely, though not entirely, to the emotional need to find comfort through intimacy that is lacking in the modern urbanized world. Recent observations on the rather high incidence of recourse to hospital services by Brazilian rural migrants to cities tend to support this assertion.

The author selectively draws upon a variety of sources relevant to but not directly concerned with the role of intimacy in human life. Among several departures, he offers a model sequence of progressive sexual intimacies that lead to bonding relationships between pairs of adults, and he defines many special forms of human intimacy that have their counterparts in primate bonding acts. Morris also engages in an elaborate discussion of the full embrace and its not too obvious substitutes (patting, clapping, arm gestures and the like). In addition, he supports from a biological perspective what others have rather convincingly demonstrated from social, cultural, and psychological points of view.

One might equally well have focused upon the need for privacy and individual autonomy, and the constraints placed upon its expression by conventional demands for sociality and close contact. Indeed, as Morris himself asserts, "the conflicting demands of closeness and privacy, of dependence and independence, do battle in our brains." This is a fundamental dilemma or strain in the human condition. Perhaps because of his ethological bias, Morris sees the former as primary and the latter as secondary, imposed by social and cultural restraints.

I would prefer an analysis that assigns equal importance to these conflicting tendencies and seeks to clarify the way they operate simultaneously in various type of societies and environmental circumstances. People may forgo a large measure of independence as adults in order to maximize values that give them deep satisfaction, such as cultural identity. In different environments—frontiers, for example—emphasis upon early and continued autonomy will serve them better. However, these and other solutions have their psychic costs. I agree with Morris that we are in trouble wherever we deny the expression of intimacy when people seek it. I do not agree that our society is the prime offender in this regard. Many small-scale tribal societies have only imperfectly coped with this problem.

Bernard J. Siegel's field as professor at Stanford is social anthropology with emphasis upon social and cultural change.

NOT FROM THE APES

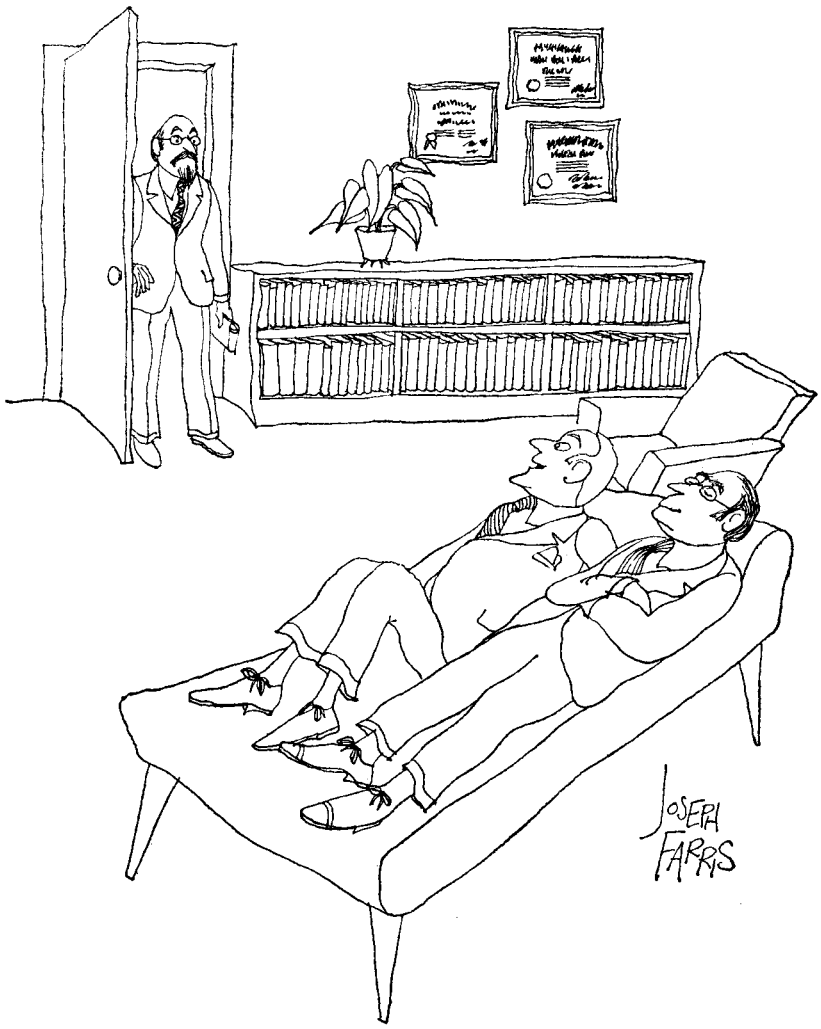
by Björn Kurtén

Pantheon, 183 pp., $5.95

Reviewed by David Pilbeam

■ Popular books purporting to explain the origin of man and his behavior have enjoyed a tremendous vogue in the last few years. The "type specimen" for one category of such books is Desmond Morris's very successful seller, *The Naked Ape*. While books of this sort vary in content, some emphasizing behavior, others fossil man, all of them are misleading, because they are selective, involve special pleading, and give a highly distorted view of what is and is not known. Disguising speculations as facts, their authors convert the possible into the incontrovertible. Worst of all, the rich uncertainties and multiple hypotheses of science get lost entirely in a striving for the sensational.

Despite its catchy title, Björn Kurtén's *Not From the Apes* is one of the least sensational books of its genre. Nevertheless, it is a disappointment. Concentrating mainly on fossils (Kurtén is a paleontologist), the book is modest, quite dull, and also patchy—as though the trendier topics, such as sex and aggression, had been thrown in as an afterthought. Save for its claim that man's ancestors separated from those of the apes thirty-five million years ago (more than twice the "consensus" view), this account is rather orthodox. Since Professor Kurtén uses only fossil data to construct his evolutionary trees, he must rely heavily on tooth shapes and proportions to decide ancestral-descendant relationships. In his view two of the most important events in man's evolution were the shift from tree- to ground-dwelling, which probably occurred around ten million years ago, and the adoption of hunting and tool-making seven or eight million years later. Competition with carnivores was supposedly a crucial factor affecting human brain expansion, the later phases of which were driven by man's increasing linguistic abilities. After discussing these and other developments relating to man's evolution, Kurtén devotes the final section of *Not From the Apes* to a some-



"It's all right, Doctor. He's my Henry Kissinger."

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what muddled discussion of the relationships between genetics, IQ, family size, disease, and ongoing natural selection in today's human population.

Put simply, Professor Kurtén overemphasizes data that come out of the ground. Tools and fossils, especially teeth and bones of nonhuman animals found during excavations, are for him all-important. In addition, he tells a Europocentric story, giving much weight to relatively unimportant European fossils (for example, the Neanderthals) and events (the major ice ages, whose impacts were felt heavily only in higher latitudes, whereas most men lived in tropical and subtropical areas).

This book, then, leaves one with an unbalanced view, for there was and is much more to becoming and being human than can be deduced by chipping flakes off a bit of chert. Nor can one agree with Professor Kurtén's claim that competition with carnivores constituted a major catalyst for the tremendous changes in human behavior that have occurred. Man stands apart from other species not because he has small eyeteeth, or can make tools, but because he has evolved a unique communication system—vocal language—and a totally new kind of learned behavior.

Our "cultural" behavior, as anthropologists term it, has a very extensive learned component. To be sure, other animals learn, too, and they transmit this learning from one generation to the next, yet their behavior is not governed, as ours is, by essentially arbitrary rules, norms, and values. To give one example: an Italian widow wears black, a Chinese woman mourns in white. "Mourning" is, of course, human, but perhaps even more human is the presence of rules that regulate the appropriateness of behavior.

Our behavior is highly dependent upon context. We may whistle in the street but not in church. In some societies we must belch appreciatively during a meal; in others to do so is gauche. We are creatures governed by rules to an extent that must amaze us should we pause to reflect. And this peculiarly human pattern is bound up intimately with vocal language.

Professor Kurtén ignores these behavioral differences of degree and kind, and as a result his book must be judged less than adequate. On the other hand, so too are all those other Naked-Apish books, since even when they are behavior-oriented they oversimplify and distort. Among studies for the nonspecialist, only John Pfeiffer's *The Emergence of Man* comes close to conveying the complexity of the problem of human origins, the richness and excitement of the field, and the distance

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by George Keithley

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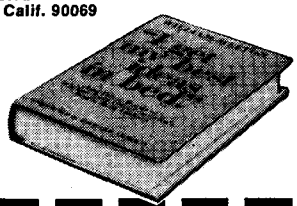

yet to be traveled before we know what happened and why.

This is an exciting area now because it serves as a focus for work in a wide variety of disciplines. Significant pieces of the puzzle posed by the emergence of man are being contributed by paleontology, evolutionary biology, comparative anatomy and biochemistry, ecology, behavior studies in the field and laboratory, neurology, neurophysiology, and cross-cultural studies of human societies—especially hunter-gatherers. Even sophisticated mathematical techniques, such as systems analysis and game theory, are becoming important aids in helping us comprehend our remote ancestors.

The course of man's physical evolution is now understood quite well. We can be reasonably certain of a few points: For example, that man's closest living relatives are the African apes (chimpanzee and gorilla), and that the three of us last shared a common ancestor ten to twenty million years ago. While the probably multiple causes of the "shift from the trees" in human evolution are only dimly perceived, they may be related to changes in feeding behavior. In any case, some two-and-one-half to three million years ago our forebears had become hunter-gatherers. And circumstantial evidence suggests that they were linguistic, cultural creatures even then, although truly human behavioral abilities, including language, probably only developed as late as 50,000 years ago.

The evolution of human behavior is much harder to review because behavior fossilizes only indirectly—in the form of tools, burials, and art. We have just a hypothetical beginning (an ancestor probably somewhat like the living chimpanzee) and an endpoint—ourselves. So all we can do at present is to strive to construct models of behavioral evolution that look plausible and that might eventually be testable. In the process, however, we should bear in mind two essential points: the incredible extent to which our behavior has become learned and rule-oriented, and the lengths to which one human group will go to behave differently from another. Behavior that many of us accept as "natural"—sex-role differences, attitudes towards status seeking, male aggressiveness, and so forth—in fact involve subtle blends of such factors as cultural conditioning, hormones, brain systems, and genes. There are few, if any, important human social behaviors which cannot be at least channeled in new directions; man is an animal that evolved to live by cultural rules. And he can change those rules.

David Pilbeam is associate professor of anthropology at Yale University.

THE EWINGS

by John O'Hara

Random House, 311 pp., $6.95

Reviewed by Millicent Bell

■ During his last decade John O'Hara worried that he might not be able to finish his work. In 1960, after eight novels in a dozen years, he returned to shorter fiction, explaining that he had left some new novellas as brief as they were because "I want to get it all down while I can"—and "all" was nothing less than "the United States in this century," which he was not content to leave in the hands of historians and the editors of picture books (he did not mention other writers of fiction). By 1964, however, O'Hara had decided that only the long novel could encompass his knowledge of his era, and he curtailed his spate of stories; at the age of fifty-nine, "a man had better not be too sure he is going to finish anything he starts," he said—and no novel could be written "zip-zip" in two sittings, as he boasted of his short stories. He explained the stories in *Waiting for Winter* (1966) as the output of his off seasons—cold weather was when he did important writing—and added that the title "had other implications as well." Finally in 1968 O'Hara had to admit that he would be seventy in seven more years and that, though "no one writes them better than I," stories were an indulgence of time and energy needed for bigger efforts: "It is not a good thing, especially at my age, to start forming bad habits and the worst habit an author can form is that of leaving work unfinished. Some son of a bitch may get hold of your manuscript and finish it for you."

"I have work to do and I am afraid to do it" was one of O'Hara's statements that some misread as an assertion of defiance. Actually, it expressed the fear that remained until he died in April 1970, by then the author of seventeen published novels and eleven volumes of short stories. Neither by the accumulation of hundreds of sketches nor by the detailing of huge canvases had he "got it all down." One surveys this monstrous effort and its results with a certain awe. Of course, O'Hara could never have achieved his aim. Inclusiveness is always unrealizable, no matter how many books one writes. What is more, such an intention had a damaging effect upon the inner design of his books, which, too, aimed at an unrealizable inclusiveness. In that compact masterpiece, O'Hara's first novel, *Appointment in Samarra*, almost nothing is extraneous, but in the longer novels that began with *A Rage to Live* there are blocks

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of matter, a clutter of characters, and even essay material which don't stick firmly to the rest; *From the Terrace* was a notorious case of inclusiveness gone wild, its 900 pages of stuff—often fascinating stuff—submerging any idea of subject. Precisely because they did not attempt an engrossing wholeness O'Hara's short stories were often successful. They exploited the suggestiveness of the fragmentary, the authentic isolated shard, and they were rightly seen as the ultimate of the so-called "*New Yorker* story."

True to his resolution to finish his own jobs, O'Hara completed *The Ewings* two months before his death. Although less than most of his books does it serve to extend the reach of his art, the field of inquiry is a new one—not the familiar Gibbsville, Pa., the creation of his most personal memories; not even the Broadway-Hollywood scene, which he had made his own. The novel's locale is the near-Middle West of Cleveland and the Michigan furniture town of "Wingate"; its *personae* are some wealthy inhabitants there; the time is 1914-18. As a substitute for the historians and the picture books *The Ewings* does not achieve very much; it is lacking in that richness of detail which has sometimes reconciled one to O'Hara's accumulations. The historico-social touches have, instead, a thin over-obviousness. We hear how rich people in the fatty heart of America were busy making money during the war, how Anglo-Saxons felt about other ethnic groups, how important college fraternities were (and that Dekes had charm, Psi U's kissed and told), what were the petting practices of the young and the significance of "going all the way," and how people defined perverted sex. It all, as it was intended to, dates. But still one searches vainly for O'Hara's motive in writing this record in the form of a novel.

What or who is the center of his interest? Is it the big-chance-on-the-home-front career of Bill Ewing, who is liked by his father's old law partners and finally becomes the general counsel of Cuyahoga Steel? If we concentrate on Bill and his wife Edna, the novel is, as the jacket blurb says it is, "a success story." But, contiguous to this nice dull pair who make love in approved positions, life is full of frustration, despair, and abnormality—homosexuality and sadomasochism, murder and suicide disrupt the Ewing circle. Closest to home is the case of Bill's widowed mother, the most sympathetic character in the book, who discovers the pleasures of lesbianism in the company of an unbelievable young slut married to one of her son's colleagues, a turn of events that unsettles Bill a little.

As the novel ends, one cannot help

FRASER YOUNG
LITERARY CRYPT NO. 1494

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1494 will be found in the next issue.

IQIJC QOKI YEVPIVC JI-

PIBAVIP PUBI QOJRSI, ELZ

OR EVHECP RENIP EZQEL-

REXI UY RFI JIPIBAVELKI.

—VE AJSCIJI

Answer to Literary Crypt No. 1493

A Protestant, if he wants aid or advice on any matter, can only go to his solicitor.

Benjamin Disraeli

WIT TWISTER #259

Edited by ARTHUR SWAN

The object of the game is to complete the poem by thinking of one word whose letters, when rearranged, will yield the appropriate word for each series of blanks. Each dash within a blank corresponds to a letter of the word.

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back on its shelf

And — — — — — that it may
soothe her aching throat.

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And weeps anew at every — — —
— — note.

A.S.

(Answer on page 86)

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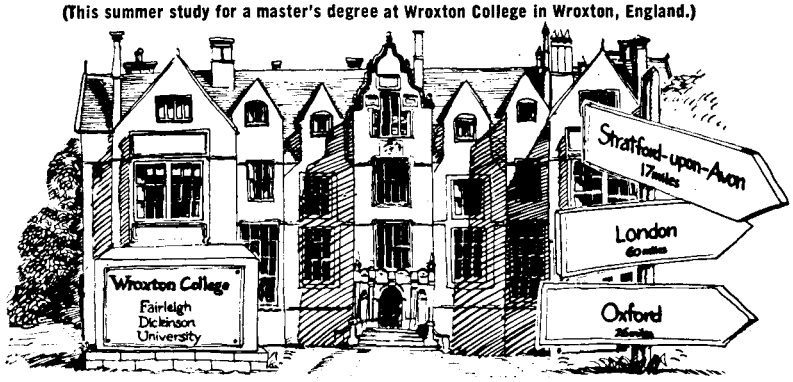

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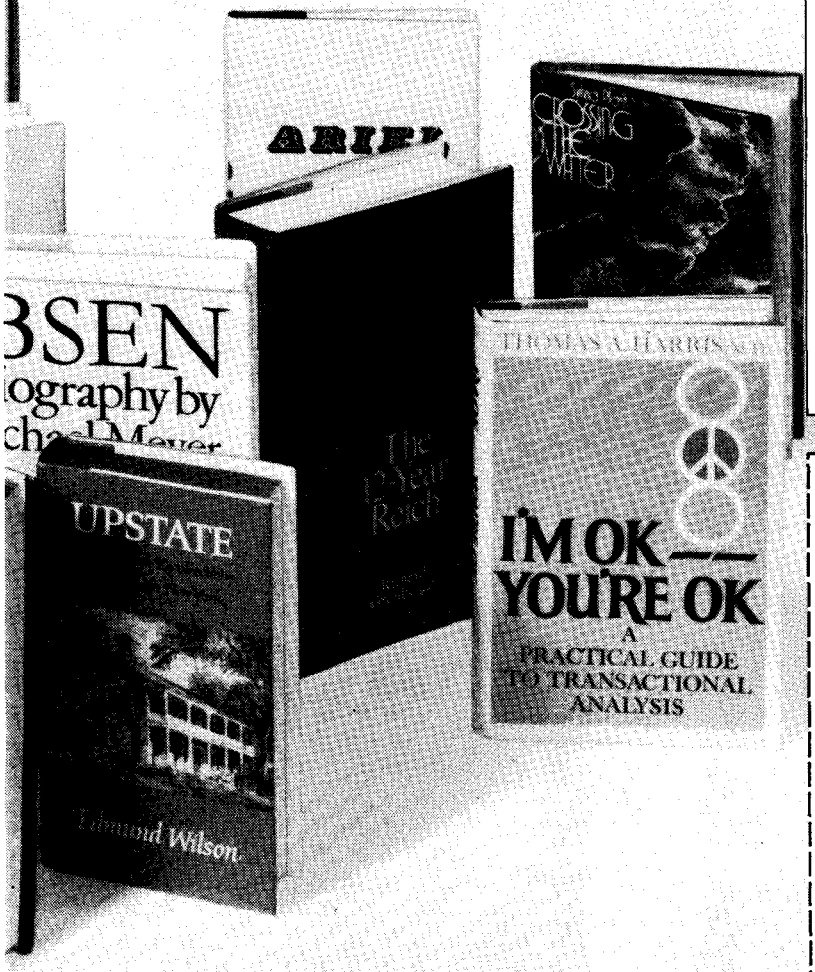

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wondering if, perhaps, one is meant to anticipate a future in which commonplace sordidness will catch up with Bill and Edna too. But this is to suggest a unity and an irony, a formal quality in the book that O'Hara has not provided. In another sort of writer, his stretches of pointless dialogue, his nonsequent events, his random collocation of characters might seem deliberately absurd. In O'Hara they probably mean only that the principle of getting it all down has made him a magpie, building nests of what orts and bits came first to hand.

Millicent Bell is the author of *Edith Wharton and Henry James: The Story of Their Friendship* and other books and articles.

SUMMER SITUATIONS

by Ann Birstein

Coward, McCann & Geoghegan,
191 pp., $5.95

Reviewed by Adele Z. Silver

■ One unexpected dividend of Women's Liberation is that "women's fiction" is a good bit better than the stuff on my mother's bedside table. The feelings aroused by sex, love, marriage, motherhood, and self rip through us and ebb with subtle swift changes, and many women writers seem freer now to pay attention to those tides without concern for the stereotypes of "femininity" they may violate or confirm. I wouldn't claim that Jane Austen and Virginia Woolf have met their match yet, but I would contend that women writers of the second rank are more numerous, and better, than a generation ago.

Ann Birstein is one of them. Married to a literary man (critic Alfred Kazin) and familiar with his campus worlds (Stony Brook and others), she is apparently an intelligent, humorous woman who has cooked countless meals, tucked children into bed, fended off posturing academic types, and wondered where she and her fantasies fit into the scheme of her life. That's the ground of her previous novels and now of this collection of three short, modest, witty, engaging stories.

The first, "Love in the Dunes," is the simplest, a brisk little account of a faculty wife who shifts her fantasy life into high gear and manages a sloppy seduction of the colorless faculty husband whose family is sharing a Cape Cod summer cottage with her family. It's mostly good-natured, full of clever insights, with only a hint of desolation. The second—harsher, longer, fuller—lingers more over its cast of characters: professor husband, competent wife (a writer, too), their charming little girl, and Jason, the plump, sweaty, aggrieved thirteen-year-old son of the husband's first marriage. In a handsome glass-and-wood rented house by a lake Jason spends a ten-day vacation eternity shaking up the wife's world. (Nice title: "How I Spent My Summer Vacation.") This wife, Janet, who is the most fully imagined and understood woman in the trilogy, struggles through a summer situation that deprives her of her (generally false) sense of herself as competent, civilized, loving, and strong, and of her marriage as a good healthy marriage. Janet is enough of a stereotype—of fictional and real-life characters—to provide some devastatingly comic scenes, which Miss Birstein handles with a light hand and wry sympathy.

But the third story, "When the Wind Blew," is the best; although strong and bitter, it contains more tenderness than either of the others and takes place much earlier, in the summer of 1952. The young heroine, Sonia, is living in Paris with a moody, ambitious young student (named Norman, and he has thick black sooty lashes) and she has staked her self on him. True, Sonia is being supported by a Fulbright grant, but she has just about decided that work's charms are limited, and Norman's are not. Into this lopsided idyll erupts the pair's former philosophy teacher, the famous refugee Erika Hauptmann, a vigorous, opinionated, terrifying woman with "wiry gray-black curls, high haunches and long juicy teeth." This character has shown up before in Miss Birstein's fiction; she exists; and she brings out the best novelistic instincts Miss Birstein possesses.

It's inevitable to speculate that Sonia is probably going to become the fantasizing adulteress and the deluded second wife of the other stories in *Summer Situations*. These three female protagonists seem to be manifestations of the same person, a well-educated, intellectually uncertain, good-looking woman who wants to be a "liberated lady"—to have a man and still be free. This character is rich fictional stuff at many stages in her life, but the fact that she is typical of many real-life women, and that she is, both in fiction and in actuality, more attractive and more sympathetic when she is young and untried, must say something about women's fiction, or Miss Birstein, or even about women's lives in America.

Adele Z. Silver, a columnist for the *Cleveland Plain Dealer*, frequently writes for national magazines.

Answer to Wit Twister, page 81: spray, prays, raspy.

MAO'S REVOLUTION AND THE CHINESE POLITICAL CULTURE

by Richard H. Solomon

University of California Press,
545 pp., $16.75

Reviewed by Jonathan Mirsky

> It is evident from the predominately scatological tone of Mao's humor—ridicule of those who would assert their authority in the time-honored Confucian manner through "the power of the word" as but issuing faeces and "ill-winds"—that "anal" themes have a particular emotional weight in his perception of the world. In his efforts to evolve a new style of political leadership he seems to be reacting against the "oral" characteristics of the traditional political culture. . . .
>
> *from "Mao's Revolution"*

■ It is evident from the above passage that what is coming to be known as the scatological—more politely, the psychocultural—school, is thriving. Richard Solomon's concern with how the Chinese employ this or that orifice is delicately presented; since Mao's language is a bit rough, we must do with "faeces" and "ill-winds." This particular ill-wind has blown Solomon into the White House, where he now advises Henry Kissinger.

Solomon's basic assumption, set out in his lucid style, is "that China's difficulties in responding to the changing world of the past century have been largely cultural and psychological in quality rather than institutional or economic." He asserts that the political behavior of an individual is the result not of unique, personal characteristics, but of "shared attitudes, emotions, and moral norms—culture." Now, since the Chinese have traditionally instilled in their children a love of peace and an abhorrence of disorder, together with a profound respect for authority, "questions of the handling of social conflict constitute a major area of tension in the Chinese political culture." The result of this early nurturing and social interdependence is what Solomon terms (in a rare detour into jargon) the "dependency social orientation."

The acquiescence and bottled-up aggression traditionally borne by Chinese all their lives (except when they got a chance at *their* children, wives, and daughters-in-law) Solomon identifies as Mao Tse-tung's principle target. "This concern of Mao's that his people be repeatedly prodded to 'struggle for progress' or to engage in mutual criticism of 'backward thinking,' seems to imply that the Chinese might otherwise rest content with ancient social norm and avoid the unpleasantness of interpersonal competition."

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At the same time, Solomon continues, Mao "draws on aspects of the traditional Chinese political culture . . . [such as] 'the power of the word' in Mao's use of the 'little red book' . . . [and] the Communists' emphasis on group life . . . a line of continuity with the traditional Chinese stress on subordination of the individual to the collective."

Divided into four parts, Solomon's book proceeds neatly from section to section, employing various disciplines from psychoanalysis to military strategy, copiously documented from English and Chinese sources. The parts deal, severally, with descriptions of traditional child-rearing (drawn largely from interviews); adult social and political attitudes; Mao Tse-tung's political style, based on his writings and on what we know of Mao himself, and, in part four, with "the development of conflict over policy and leadership technique within the Chinese Communist Party after 1949." The fourth section, which includes the Cultural Revolution, is the least tendentious, digested as it is from the normal fare of Peking-watchers.

Richard Solomon, who is an associate professor of political science at the University of Michigan, would, I'm sure, agree that his book stands or falls on the strength of Part One, "The Traditional Chinese Socialization Process." Here the "psychocultural" approach surfaces most clearly. "Adults had to rely on the lifelong commitment of their children to the family group for both labor power and, eventually, for their material needs in old age. Love was thus suffused with the 'oral' qualities of feeding and being fed, while discipline was associated with the 'taking in' or scarce resources and the 'eating' of emotions which would disrupt the interdependent group."

Furthermore, even after the Chinese no longer found resources to be scarce, with them—as with rich people—"the dependency orientation acquired something of a life of its own apart from the environment which gave it meaning. Chinese sustained this pattern of social relations even when they migrated to distant societies with very different social systems and economic patterns."

In order to make full use of his ninety-one interviewees in Taiwan and Hong Kong, Solomon administered to each of them for nine hours five "standardized procedures" ranging from "open-ended questions about social attitudes and life experiences" to the Rorschach and "TAT," or Thematic Apperception tests. All were émigrés, all were literate, and none was female. Two-thirds had finished high school or been to college or the equivalent. "In terms of economic class background, the respondents were largely from families of the middle to upper income levels of Chinese society." Not only did they represent those Chinese "from coastal provinces from which the Nationalist [Kuo Min Tang] movement drew its support," but "about one-third of the respondents had been associated with the Nationalist Government. . . . The one major group of Chinese society which this sample does not contain," Solomon adds (and his clarity cannot be overpraised), "is [in Mao's phrase] the 'poor and blank,' illiterate, and, until recently, socially unmobilized peasantry who form the bulk of China's population."

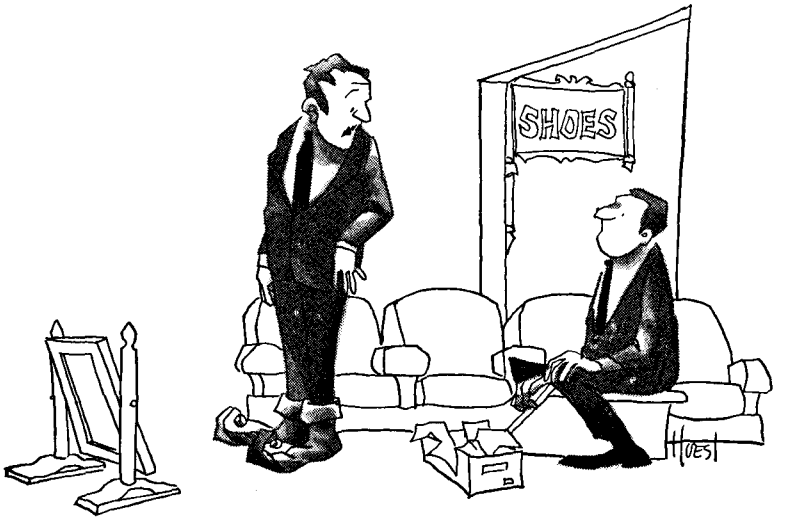
Why no women? "Because until recently direct participation in political and social activity has been limited almost exclusively to males in Chinese society . . ." If *participation* is the measure of valuable insights into political life, most males shouldn't qualify either, as Solomon himself later demonstrates. "The traditional Chinese political structure, as is true of most traditional polities, was nonparticipant for the majority of the people. . . . The world of political power, for most people, was far away . . ." Since almost no one "participated," to exclude women is to exclude mothers, which is to exclude probably the individuals most responsible for instilling those basic behavior patterns on which Solomon rests his case.

Why only the literate? "The interview techniques necessitated the adoption of a basic educational criterion of minimal literacy." Notice: the *techniques* required a certain respondent—not the curiosity to find out about Chinese as a whole. In the traditional China Solomon was trying to understand, most of the people—"poor and blank"—could not distinguish the characters "faeces" from those for "ill-wind," much less any other. This renders them useless for Solomon.

It makes no difference to him that his sample describes "the cultural orientation of that 'bourgeois' element of Chinese society which Mao struggled against most his life." He remains convinced that "despite differences in the level of consciousness and sophistication . . . there is a shared core of culture and personality common to those reared within a social tradition like China's, which was stable for many generations."

Plainly, since Mr. Solomon interviewed no peasants, he cannot know this. His "knowledge" of peasants comes from written descriptions, a source he correctly views with suspicion when it comes to *his* sample, whom he rigorously interrogates himself. Upper-class, émigré, urban male Chinese were worlds apart from their distant neighbors in the paddy fields. It is not enough to say that "one senses that the formal logic of Confucianism and the life style of the scholar-official represented an *elaboration* and ideological justification of the peasant cultural pattern, rather than being divorced from it."

This statement, narrow and culture-bound, can be criticized on several grounds. First, a body of respectable Sinologists, such as Etienne Balazs, take the opposite line: that those "Confucian" attributes of the masses were impressed on them for the convenience of the mandarin class. In any event, the masses in China were also influenced by popular Buddhism and Taoism, and by tales, poems and rural theater depicting bandits and other insurrectionary heroes. Such factors, which appealed to the disobedient, or less acquiescent side of the peasantry, contributed as much, if not more, to their political culture as did the elaborations of Confucianism. Mao emphasized to Edgar Snow the part played by traditional heroic tales in his early development, and a great deal of his



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fascination with vigor, éclat, and irregular tactics stems directly from the banditti and highwaymen of China's folklore.

Solomon makes much of early feeding habits and bowel training reported by his interviewees and what these specifically contribute to the Chinese character. In a well-to-do family he finds it significant that "Father" gave food to the poor. This showed his "sincerity," although he was also very strict about his children's table manners. In a poor family he reports the "earliest memory: of always being hungry, and of father there dead in the road."

In what culture do we not find occasional acts of kindness by the rich, playing Lord Bountiful with food? In what culture do the very poor not dwell upon hunger and premature death in the family? Similarly, can we equate the filial piety of the rich, who often lived in extended families, with the daily quaking before power of the Chinese peasant in his nuclear family whose wife and daughter were at the mercy of the rural gentry? Is "anxiety in the face of authority" a sufficiently embracing term for both groups? Nothing in Solomon's interviews supports such a notion, despite his insistence of cross-class values.

The author himself senses the difficulty. In the conclusion of his book appear two footnotes, both referring to Frantz Fanon's *The Wretched of the Earth*. In one, Solomon admits with Fanon that "Inhibitions against expressing aggression in limited ways against established authority may very well be a universal aspect of peasant life." In the second, Solomon describes with approval how "Apparently identifying another universal quality of peasant life, Fanon speaks of 'waves of uncontrollable rage' among Algeria's peasants . . ." Such "universals" would seem to transcend toilet training.

Solomon insists that Mao's "scatological tone," his "anal themes," show us his "perception of the world." Not only Mao, however, but Chinese peasants *traditionally* used such language, and yet the traditional society, Solomon asserts, was "oral." And what about Russia, where Khrushchev's favorite word for modern art was "dogshit," or America (identified by Solomon as possessing opposite values from China's), where for years "bullshit" has remained the popular expression of contempt?

Mao's Revolution, carefully worked out and plainly written, represents a considerable effort to integrate individual development with general political awareness. Such an attempt is fascinating and worth making. But Solomon's least troublesome passages emerge not from his psychocultural analysis but from his work in the library. Perhaps if his conclusions were confined to the "bourgeois" group he interviewed they might have some meaning. Conceivably linkages might be established with some of the older elite in the People's Republic. Whereas the response of such people to the men wearing business suits and ties pictured in the Thematic Apperception Test could be of interest, the connection with the "poor and blank" is not convincing.

If Solomon accompanies Henry Kissinger to Peking, he may have time to discover that there is something wildly funny about this sentence: "The growing Chinese child is not pressured by adults to learn to regulate his bowels by himself—and through such self-control acquire a sense of personal autonomy."

Jonathan Mirsky is director of the East Asia Center at Dartmouth College.

BAKUNIN ON ANARCHY: Selected Works by the Great Activist-Founder of World Anarchism

edited by Samuel Dolgoff

Knopf, 480 pp., $10

Reviewed by Emile Capouya

■ What was hitherto the best-known compilation of Mikhail Bakunin's writings in this country, G. P. Maximoff's *The Political Philosophy of Bakunin*, was arranged according to a system that makes it almost unintelligible and very nearly unreadable—that of brief extracts grouped according to what the editor believed were leading principles of the great revolutionary's thought. A sort of commonplace book and concordance, it is defeating to the student who might like to arrive at some estimate of the meaning of Bakunin's inspiration and the meaning of the anarchist strain that he incarnates. That object cannot well be attained, moreover, by reading the numerous general anthologies of anarchist thought that have been issued in the last three years in response to revived public interest in anarchism as a serious attempt to reorganize the life of man in society. Those in English that I have seen suffer from being the product of neutral scholarship rather than an intimate sympathy with anarchist ideas; the selections are eclectic to the point of arbitrariness—and from them the uninitiated can scarcely hope to learn either the words or the music. Moreover, the space accorded Bakunin in any general compilation is necessarily limited, and the portrait offered is proportionately misleading.

Yet it is important that his ideas be

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made available for examination and public discussion. For the somewhat inflated subtitle of the present collection is at least correct in suggesting that, both as militant and theorist, Bakunin had an extraordinary influence upon the development of anarchism, and probably a more powerful effect upon subsequent history than, say, Proudhon or Kropotkin. The character of the trade-union movement in Western Europe and the nature of Leninism are examples of social and political developments deeply influenced by Bakunin's life and writings—and, from all appearances, they are still very far from having exhausted their historical impetus.

The difficulties in the way of preparing an adequate selection of Bakunin's writings are peculiarly severe; the multivolume, multilingual *Bakunin Archives,* published in Holland under the devoted editorship of Arthur Lehning, do not, in all their extent, offer the materials required for an ideal anthology. The greatest part of Bakunin's literary output was polemical in nature, and inspired by particular political junctures. Not only was he not a systematic thinker in the technical sense of being a system-builder, but often the import of his ideas has to be deduced from the political context in which they were enunciated—for despite the power of his rhetoric Bakunin tends to think in terms of generalities that owe their life and validity to their appositeness to specific historical events, and in such cases the text taken in isolation is relatively opaque. Within the limits imposed by this peculiarity, arising paradoxically from the generalizing power and philosophic scope of Bakunin's utterances, Samuel Dolgoff has compiled a useful introduction to his thought. The volume includes a biographical sketch of Bakunin and a summary of anarchist principles of the period, both written by his comrade in the Jura Federation, James Guillaume, as well as an interesting foreword by Professor Paul Avrich and a useful general introduction by the editor.

Two keys—as it were, negative and positive—are useful in interpreting Bakunin's writings. The first is a recognition of his instinctive understanding of the practical consequences of theoretical absolutism—hence the nature of his polemic against religion and nationalism in the person of Giuseppe Mazzini, and against the state and the reign of technocracy in the person of Karl Marx. His atheism seems quaint until we remember the role of organized religion as a feature of the political despotisms of the nineteenth century. Nationalism, not in the sense of the right of national self-determination and the value of regional particularism —both of which Bakunin enthusiastically championed—but rather as a surrogate religion, he opposed as being intrinsically invidious and therefore counterrevolutionary; his own era afforded him sufficient instances of what has since become the classic maneuver of ruling groups in periods of social stress—mobilizing the discontent of the people and directing it against a foreign "enemy."

With regard to Marx, Bakunin argued that the route to the classless society could not possibly lead through the famous "dictatorship of the proletariat." That is, one does not set about making the state wither away by founding a kind of Prussian superstate for the purpose, since the result is likely to be the *status quo ante* minus the guarantees of civil freedom—dictatorship *over* the proletariat in the name of the brotherhood of man. For the same reason Bakunin distrusted the first adumbrations of the theory of the "vanguard party," and sketched the analysis that has since become notorious in other contexts: the party will substitute itself for the people, the central committee for the party, and a dictator for the central committee. And that analysis, of course, is directed less against Marx than against the theory of representative government in general. His own theory was that the people should represent itself, *i.e.,* conduct its public business in its own person.

It can be argued that he broached that idea a century before its time—a hundred years before the world's wealth was sufficient to support the idea of popular autonomy, and before our technology had developed to the point that makes direct and universal consultation perfectly feasible. But in order for direct democracy to be valued at all, a particular interpretation of human activity has to be available to us, and not so much on the level of theory as on the level of assumption founded on the general experience. That interpretation is the second, positive key to Bakunin's thought. It is the observation, reflected in a thousand and one places in his writings, that human life is in fact spontaneously self-regulating, that nine-tenths of our important activities go on without benefit of government, most often in spite of government. He concluded that government is a principle of deliberate disorder. In analyzing this process, it was his habit to ask, *cui bono?*—as he did even during his discussions with his socialist brethren in the First International. And he invites us to find, as we always will find if we look, that government is profitable to the governors rather than to the governed.

Emile Capouya, who is literary editor of *The Nation,* frequently comments for *SR* on political and social topics.

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The Money Bug

Arthur M. Schlesinger, Jr., says in his review of Sidney Lens's *The Forging of the American Empire* [*SR*, Feb. 5] that the politician commanded the American expansion drive. Mr. Lens says it was the "capitalist." Is Mr. Lens talking about authentic capitalism, which seeks to create wealth by production, or debt-finance capitalism, which seeks to capture wealth by manipulation? I assume it is the latter.

In his political campaign Mayor Lindsay came up to Boston the other day from the streets of New York City, where he is trying to cope with the worst of our debt-finance capitalism. He pointed to its spawn by saying, "When there is not enough [money] to go around, that's when people go at each others' throats." And the same holds for nations and their throats. Money is always scarce where debt-finance rules.

Are Messrs. Schlesinger, Lens, and Lindsay familiar with the precise organism that keeps money so scarce that functioning in the society becomes more and more a throat-cutting operation? Do they know that this social sickness is spread by a bug that breeds dollars only in the form of debt?

Mr. Lens, as do so many others who set out to tell us how our society ticks, just flicks at the fact of continuous money shortage. Mr. Schlesinger quotes him as saying, "Take away the opportunities to increase foreign investment and trade, or to gain access to raw materials, and the domestic economy can do nothing but choke. Gorged with unsalable surpluses, which under capitalism are distributed not on the basis of need but only in exchange for money, the system founders. Thus it is the *domestic* economy itself that is 'saved' by imperialism." To that, Mr. Schlesinger says, ". . . Lenin, of course, converted the option into an iron necessity; and Mr. Lens is in this sense a simplehearted and simpleminded Leninist dedicated to the thesis that the nature of the American economy has doomed the United States to a course of global aggression."

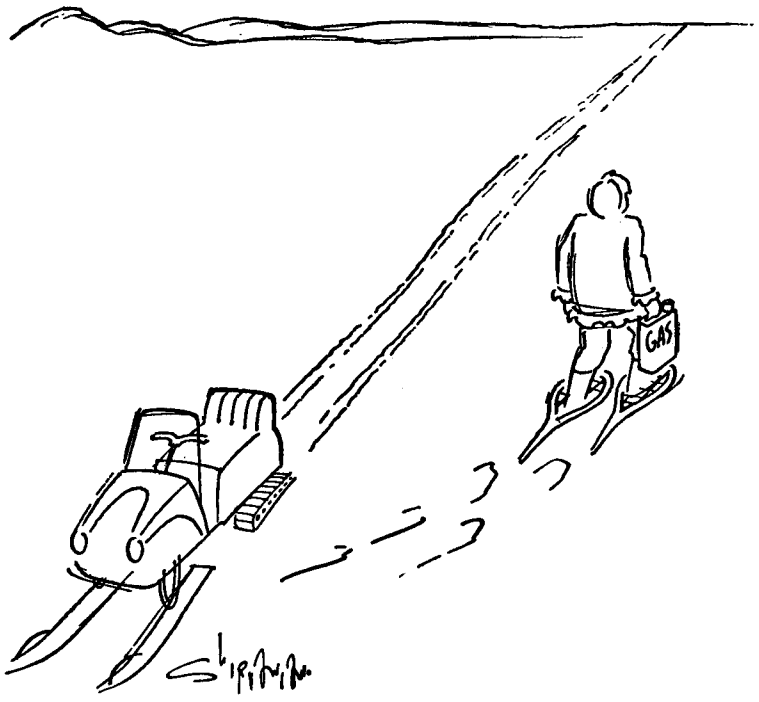
Well, one of Lenin's first acts as ruler was to throw out debt-finance and start communism on the road to authentic (in this case, state) capitalism by the issue of debt-free rubles. Of course, Russia has had little experience with political democracy and her politics are totalitarian. Also, it is evident that debt-finance is totalitarian. So the basic world conflict is between the West's potentially democratic politics, dominated by totalitarian money; and communism's potentially democratic money, dominated by totalitarian politics.

Edwin D. Lundquist,
Boston, Mass.

Glory to Humbert Humbert

Can it be that yet another of Vladimir Nabokov's (formerly V. Sirin's) novels has been resurrected from White Russian into Blushing English? And reviewed [*SR*, Jan. 15] by J. D. O'Hara (is he the poshlost publicist who published "Butterfly Ate"?)? The book is a happy, but devious, paean (titled *Glory*) to ephemeral enjoycement of a misted and leisurely past (perhaps Sirin's). Long a pawn to word-games and gamin-wards, gaming-rooms and rheumy gams, I toast the Swiss-based author's slippery, evaporative genius on notepaper from the Algonquin Inn and Motor Lodge (a pubescent elbow poking me with Poe's "Annabel Lee") . . . It is late, Amourica. I must drive miles in a rented Galaxy. Sound of a distant gunshot, or backfire.

Yours, in a cold sweat and paisley robe,
Prof. H. Humbert,
Manic Heights, Vt.



Key to Understanding

After reading Clarence A. Amann's letter in Book Forum of Feb. 5 concerning Jerry Bryant's review of Nikki Giovanni's *Gemini*, I feel that it is not Bryant but Mr. Amann himself who is the stereotype unintentional racist: he differentiates the "nuances of allegory as they strike the black mind" (as opposed to how allegorical nuances strike the *white* mind?) and attempts to point out that a familiarity with "a viable black cosmology," "a uniquely black esthetic," would counter Mr. Bryant's low opinion of Miss Giovanni's simplistic contentions and spurious logic.

"Sinewy scholarship" aside, I'm sure Mr. Amann would find that most proponents of logic maintain that logic and contention are, in themselves, devoid of racial influence, and that specious logic and oversimplification are intellectual faults and not racial defects. Furthermore, I'm certain that Mr. Amann would find that the "white and black linguistics experts," to whom he refers, all speak and write perfectly "nice 'white standard English' " (just as does Mr. Amann himself) since they realize that English originated in England (a "white" country, a fact apparently resented by Clarence A. Amann), and that standardization, as a discipline, is a key to understanding in communication.

Cornel Freeman,
San Bernardino, Calif.

Unfeeling Public

In response to the "Raison d'être for WW II" comment by Melba R. Miller [Book Forum, Feb. 12], I can only refer her to Arthur D. Morse's *While Six Million Died*. Even before World War II, German Jews had been denied social, economic, and political rights. Due to lack of public feeling Hitler felt confident in the initiation of the "final solution." By the time war broke out the concentration camps were built and awaiting their customers.

Andrea Hochland,
New York, N. Y.

Something Missing

Once more (as frequently) I find myself in my amateurish way a trifle at odds with John Aldridge's viewpoint—this time as expressed in his review of Leon Edel's *Henry James: The Master* [*SR*, Feb. 12].

Henry James may indeed have been the most intelligent artist ever to have worked in the novel form, but it seems to me his friendships with the Lowells and Howells and such, and his numerous dinings out, his travels, his acute emotions and perceptions, fall far short of the very natural experience of consummating a marriage and raising, say, five sprightly daughters. Consider what Tolstoy, for one, did artistically with this most profound sustained experience available to mankind. Shakespeare, too. Who is to say that James could not have matched them, given his genius?

R. B. Esser,
Madison, Wis.

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(Continued on page 92)

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(Continued from page 91)

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EMPLOYMENT OPPORTUNITIES

(Continued from page 93)

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EUROPEAN-FOREIGN EMPLOYMENT—Detailed report on currently available jobs—Europe, Australia, Africa. $3.00. Eurojob Report, Box 52643-R, Lafayette, Louisiana 70501.

JOBS! OVERSEAS-U.S.A. Year-round and Summer Jobs. Jobs with Money, Challenge, Opportunity, Travel. All occupations and trades. Write: JOBSCOPE, Box 746, (SR), Woodbridge, California 95258.

HOUSES AVAILABLE

For Sale

QUOGUE, LONG ISLAND (in the Hamptons)—Big, old, funky summer house on 1 acre with over 30 trees and shrubs. 10 bedrooms, 4 large brick fireplaces, 3 porches, all appliances. Living and dining rooms are 50' x 22' expanse. Entire house, except baths, kitchen, pantry, all dark, stained, varnished wood. Plumbing, wiring in good, restored condition. Everything painted, varnished and well-maintained. $75,000 firm. SR Box E-753.

VERMONT. All-season chalets, village homes. Choice acreage. Free brochure. ROLAND BEERS & ASSOCIATES, Manchester, 05254.

CONNECTICUT—WESTPORT. Overlooking water, mooring beach rights. A Colonial raised ranch, 4 bedrooms, 2 baths, paneled family room, large living room, fireplace, huge covered deck. In 60's. By owner, 203-227-6491.

INVEST IN THE NEW vacation home concept. Co-ownership of a delightful cottage in St. Albans—center of Roman Britain. Buy now in weekly units for vacations and investment your English Olde Worlde home with luxury equipment. Ideally located for London, business in Europe and touring. For further information, write now to Guideworth Getaways, P.O. Box 120, St. Albans, England.

For Sale/Rent

HAGUE, LAKE GEORGE. 5 bedroom brownstone with artist's studio and panoramic view of lake. $59,000 or $2,500 rental for July and August. 518-372-6077.

For Rent—Furnished

ACAPULCO, MEXICO—Luxurious villa overlooking bay. Beautifully furnished, air conditioned, swimming pool, gardens, servants. Available weekly or monthly. 212-758-2070 or SR Box F-414.

HOUSES AVAILABLE

For Rent—Furnished

TOBAGO COTTAGES—All sizes, locations, and rental rates. Cottage Owners Association, Box 194, Tobago, W.I.

SMALL SEMINARS, large families or several friends could enjoy this charming Cuernavaca, Mexico, casa, with pool, garden, view and congenial staff. Available April, June, July, mid-September to mid-December. SR Box F-542.

For Summer Rental

TRURO, CAPE COD. Lovely 6 bedroom home, 10 acres, on Atlantic Ocean. SR Box F-573.

CASCO BAY—Cottages for monthly or seasonal rental. All conveniences. Golf, beaches, boating. $400-$700. Virginia Schroeder, Chebeague Island, Maine 04017.

MYSTIC, CONNECTICUT—Nice little house in village. Water view. Walk to shops, seaport. Comfortably furnished. SR Box F-545.

PUTNEY, VERMONT. Farmhouse, swimming pool, brook, 100 acres. SR Box F-558.

TRURO, CAPE COD. Charming studio/cottage on ocean beach. SR Box F-560.

HOUSE WANTED

WANTED, CABIN in woods for one or two. Box F-498.

HOUSE WANTED

For Summer Rental

OCEANFRONT HOME (or home within short walking distance) on East coast or lakefront home in scenic area in East wanted to rent for August. Must have private beach in uncrowded area. Send information to R. Rosenthal, 22 East 12th Street, Cincinnati, Ohio 45210.

HOUSES FOR EXCHANGE

RENT-FREE VACATIONS. Write Holiday Home Exchange, Box 555, Grants, N.M. 87020.

MEMBERS EXCHANGE HOMES for rent-free vacations. Write: Vacation Exchange Clubs, 663 Fifth Avenue, New York, 10022.

SABBATICAL? Rent/exchange homes/apartments worldwide. Loan-A-Home, Box D-467.

FOR RENT-FREE VACATIONS join our home vacation exchangers. Write Adventures-in-Living, Box 278-S, Winnetka, Illinois 60093.

APARTMENTS AVAILABLE

For Rent

Furnished/Unfurnished

ITHACA, N.Y. Walk to Cornell campus for lectures, concerts. Fairview Heights . . . a new environment for living designed by Marcel Breuer. Write to Fairview Associates, 100 Fairview Square, Ithaca, N.Y., or call Mr. Sullivan, 607-AR 2-3420.

For Rent—Furnished

ITALY—Modern apartment private villa. Chianti hills, 40 minutes Florence. Fireplace, veranda, patios. Minimum 3 months. SR Box F-540.

For Summer Rental

EAST SIDE MANHATTAN—2 bedroom, a/c, completely furnished. July-August. Call 212-755-2650.

OFFICE SPACE WANTED

AMERICAN AGENT for international book publisher desires attractive office accommodation for two in premises of New York book or magazine publisher, preferably midtown. Requires use of switchboard, receptionist, office machines. Reply to Box F-487.

PROPERTY FOR SALE

ONE OF THE MOST UNUSUAL AND SPECTACULAR homes in San Diego County, located approximately 4 miles southwest of Rancho Santa Fe, is now available because the owner has moved to the East. This new contemporary designed residence contains approximately 3,900 square feet on 4 different levels, consisting of a recreation room which is located on the lower level along with a full bath, a fireplace and a kitchenette, a main floor consisting of a living room with 22 foot ceilings, a dining room with stained glass windows and an adjoining patio and kitchen with every modern convenience, a master bedroom on its own private floor with a spacious bath, dressing room, fireplace, and two balconies from which one can see the ocean to the west and the mountains to the south and east. Finally, on the top floor there are 2 bedrooms and a bath along with 2 studies which could be converted into 2 bedrooms.

THE POOL is surrounded by real and imitation boulders and has every imaginable facility including high and low diving boards, waterfalls, slides, outdoor barbecue, wet bar, and snack bar as well as two unusual cavern-like dressing rooms (the owner has invested over $100,000 in this area alone).

A RECESSED LIGHTED TENNIS COURT with dressing rooms is located a short distance from the house and to the south are stables large enough for boarding three horses but which are readily expandable.

THERE IS ALSO A SMALL HOUSE consisting of 2 bedrooms and a bath, which could be either servants' quarters or a guest house with certain renovations.

THERE ARE 17 ACRES which would be difficult to surpass in beauty and strategic location because of the magnificent view of the ocean and the mountains, along with a rolling green lawn and beautiful gardens with towering eucalyptus trees. This is a truly unforgettable estate well worth the asking price of $585,000 which is the owner's investment in this property. Liberal financing is available. ROBERT K. SMITH, Realtor, 7911 Herschel Avenue, La Jolla, California 92037. 714-459-4471.

CANADIAN GOVERNMENT LANDS . . . low as $1.00 acre! Vacationing, Investment, Homesteading! All provinces! "Opportunities in Canadian Land" includes complete purchase information! Send $1.00. Canadian International, Box 29193-MV, Indianapolis, Indiana 46229.

TAIFOR. On the Mediterranean's undiscovered other coast. Unique new international community on northeast Mediterranean coast of Morocco. Nestled at bottom of cliff like fishing village, facing sea. Exotic. Unspoiled. Sparkling white beaches. Tennis, riding, fishing, boating. Fine restaurants. Warm, sunny climate. Interesting people. Wide variety of unusual private dwellings priced from $16,400. PANORAMA, INTERNATIONAL, 810 18th Street, N.W., Dept. 14SR, Washington D.C. 20006. 202-783-3600.

NORTHERN VERMONT REAL ESTATE. Brooks H. Barron, Kent Mitchell, Realtors, Hyde Park, Vermont 05655. 802-888-4287/2433.

FLORIDA'S EXCITING new Bayfront residential resort. Waterfront, golf course lots. Condominiums, Yacht and Country Club. BAY POINT, Box 9137, Panama City Beach, Florida 32401. 904-234-3308. AD4762.

TIMBER COVE PROPERTIES—Still available. The deed restrictions, concepts of architectural excellence, privacy and environmental responsibility make this offering unique in America. We are selling enduring values meaningful to individuals. This is a place of privacy, not a country club. On California's Sonoma Coast—large individual homesites. Contact Home & Land Co., P.O. Box 287, Tiburon, California 94920. 415-388-9500.

WOODSTOCK—Gracious village home with antique shop. 3 bedrooms. 2½ baths. $80,000 without antiques. UELAND-NICHOLS Real Estate, Woodstock, Vermont 05091. Member of RealNet. 802-457-1322.

GOVERNMENT LANDS . . . Low as $3.50 acre! Vacationing, Homesteading, Investment! Exclusive "Government Land Buyer's Guide" . . . plus "Land Opportunity Review" listing lands available throughout U.S., send $1.00. Surplus Lands, Box 19107-MW, Washington, D.C. 20036.

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PROPERTY FOR SALE

CALIFORNIA'S GOLD COAST—Del Mar—surf view acreage. 15 acres, zoned multiresidential and commercial. 15 minutes to beautiful San Diego Bay, Beaches, Boating, Horsemen's Paradise. Best climate in United States. Property is 5 minutes to UCSD campus, Gulf General Atomic, new VA Hospital and many new industries, and beautiful La Jolla. Surf, Ocean and Torrey Pines State Park Views—UNIQUE. These parcels are available separately or together. Write or call for information and brochure. McKellar & Wyer, Inc., Realtors, 1202 Camino Del Mar, Del Mar, California 92014, Phone Area 714-755-9318, Mr. Robinson.

BUSINESS OPPORTUNITIES

INTERESTED IN OWNING A FRANCHISE?—Business of your own, or full or part time money-making opportunities? Find out what's available. Send name for FREE 5 month subscription to Salesman's Opportunity Magazine, Dept. 903-A, 1460 Hancock Center, Chicago, 60611.

HISTORIC, RESTORED SHOP plus lovely apartment on ocean cove. Deer Isle, Maine. Ideal books, antiques, studio, retirement. $28,000. SR Box F-541.

SAILING SCHOOLS

THE SCHOONER, "NATHANIEL BOWDITCH," offers new horizons for your school, camp, or youth organization. Available for Field Trips, Project Weeks, Seminars, or Courses from Maine to Miami, including the Bahamas. Accommodations for 24 students and staff. $150 student, week, all inclusive. American Practical Navigators, Inc., Box 205, South Brooksville, Maine 04617.

CAMPS

GOLDEN ARROW—Deer Hill, Georges Mills, N.H. 03751. A small noncompetitive camp.

CAMP CONSULTANTS: Since 1939 we have helped parents in selecting the right Private Camps and Summer Schools. No charge at any time. Visit, telephone or write in detail. The Advisory Service, 500 Fifth Avenue, NYC, 10036. 212-736-1660.

TALENT WITH MUSCLES: Fantastic athletic program in fine arts camp? Write! Find Out! Brochure! Coed 6-18. Appel Farm Arts & Music Center, Elmer 25, New Jersey 08318. (Opening for drama specialist.)

CAPE COD SEA CAMPS. Boys and girls, 7-17, resident and day. 190 acres, private beach, pool and lake. 60-boat fleet. Older campers may specialize. Full range of activities. Separate Junior Camp. Counselor-camper ratio 1:6. 51st season. Member A.C.A. Also pre-season Sailing and post-season Wrestling Camps. Write: MONOMOY-WONO, Box J, East Brewster, Massachusetts 02640.

BROWN LEDGE—Mallett's Bay, Vermont, "One of America's finest camps." Girls 10-18. Free daily riding for all. Finest show horses, mounted lance drill, jumping. Sailing, racing tactics; water skiing, drama, swimming, tennis, golf, archery, riflery, crafts, trips. No extras! "The Complete and Different Camp." For booklet, state age and write to winter office: Miss Barbara Brown Winslow. 155 Dodds Court, Box C, Burlington, Vermont 05401.

LAC DU FLAMBEAU, WISCONSIN. Adventurers' Camp for Boys. A great wilderness experience for some boy in your life! All land and water activities. Flexible program stresses individual needs. Lance Robinson, 147 Central, Highland Park, Illinois 60035.

D-ARROW WILDERNESS TRIP CAMP—Eastern Maine, Canada. 70 boys, 11-17, 6 groups. 7 weeks. Survival, ecology. Quaker leadership. Lake, white water, mountains, wilderness Quebec trip for seniors. A.C.A. accredited. Special Group for girls—4 weeks. George S. Darrow, 780 Millbrook Lane, Haverford, Pennsylvania 19041.

EXPLORERS' CARAVAN—Travel-camping and outdoor adventure for high school youth. Choice of two programs: travel and interesting outdoor experiences; or, challenging and rugged wilderness adventures. 6 and 8 weeks. Small coed groups. Dr. R. S. Stultz, RD 1, Jamesville, N.Y. 13078.

JUDGMENT RIDGE — Unique camp on thousand acres Vermont mountains. Boys/Girls 8-16. Managed by ex-Peace Corps staff. Unpressured. Unlimited riding ($150 extra). 36 horses . . . beginning to advanced programs. Swimming, guitar, art, pottery, sports, farming, hiking, construction. Individualized programs, regular to pioneer. A.C.A. accredited. 100 camper limit. No poison ivy. RN resident. $650, $375 half season. Vershire, Vermont 05079. Telephone 802-685-4547.

CAMPS

GROVE FARM WORKSHOP. North Rumford, Maine 04278. Farm/wilderness living. Coed 14-18. Creative thinking through literature, history.

JOIN A MARINE ARCHAEOLOGICAL EXPEDITION. Come help excavate an ancient sunken ship. Our professional staff will teach you how. Live aboard ship and on our land base in Bahamas and Florida Keys. Send for brochure: UNDER SEA ACADEMY, 1060-S Wildlife Road, New Kensington, Pennsylvania 15068. 412-335-8844.

INVITATION TO ADVENTURE INC. Wilderness Trip Camp. Program for boys 10 to 13. 3 or 5 weeks. Canoe trips Maine to Canada. Mountain hiking, rock climbing. Canadian bicycle trip. A.C.A. accredited. Kenneth Walker, Box 296, Wilton, Connecticut 06897. 203-762-7911.

OVERWEIGHT GIRLS 8-18. Enjoy a summer of fun while losing weight at the original non-medical slim down camp. Complete sports programs. Re-education in eating habits. Usual weight loss 20-45 lbs. Winter follow-up program. For booklet, write Camp Stanley, Box 701, Hurleyville, New York 12747. Phone 212-947-7749.

PARENTS — FREE ADVISORY SERVICE. Independent schools; summer study, private camps visited and personally evaluated. Write, indicate child's age, grade, interests, educational needs. Recommendations made and 352-page 31st Annual Educational Register sent without obligation. Vincent-Curtis, Room 202, 224 Clarendon, Boston, Massachusetts 02116.

CAMP BLUE HERON, Port Loring, Ontario. 3 and 6 week sessions in ecological studies, canoe tripping and fun. Stresses informality and individualized programs. Coed, ages 8-14. Limited to 30 campers. International staff. 4200 Harris Hill Road, Williamsville, N.Y. 14221. Telephone 716-633-6193 or 513-275-6976.

MEXICO—Hacienda Del Solar. Picturesque, Colonial Taxco, Coed 12-16 (6 weeks). Rewarding cultural experience for the teenager who has outgrown conventional camp. Creative, noncompetitive camp program, with Spanish, music, arts and crafts combined with travel and full athletic program. Horseback riding, mountain pack trips, golf, swimming, sailing, water skiing, etc. Limited to 28 children. Professional Staff. C. Polk, Lake Shore Drive, Eastchester, New York. 914-337-4394.

ARIZONA RANCH CAMP. Challenging opportunities for boys and girls 7-17 in horsemanship, creative arts, environmental and ecological studies, sports, swimming, desert survival on 40,000 acre ranch. Extensive southwestern travel. Optional academic work. Nationwide enrollment. A.C.A. accredited. 43rd year. Also winter school. Quarter Circle V Bar Ranch, Box SR, Mayer, Arizona 86333.

HIGH/SCOPE—International, multiethnic, coed, 12-17. Alternative education through camping. David P. Weikart, Ph.D., 1305 Sherman, Ypsilanti, Michigan 48197. 313-482-4169.

THE PUTNEY WORK CAMP provides an experience that integrates work and recreation, the arts and current concerns. A vitalizing summer with well selected contemporaries in a country setting. Coed, ages 13-17. The Putney School, Putney, Vermont 05346. 802-387-4212.

ELK RIVER Recreation Association, Inc.—Exceptional leadership training/camping/recreation/education opportunity, boys and girls 12-19, Colorado Rockies. Float trips, pack trips, fishing, ranch experiences. Write Hank Croes, Box 836, Clark, Colorado 80428.

SUGAR MOUNTAIN MUSIC CAMP—Blueridge Mountains of North Carolina. Almost entire staff from Sun Valley Music Camp, Sun Valley, Idaho. In beautiful new location. Write: Dept. R, P.O. Box 6111, Charlotte, N.C. 28207.

DRAMA, MUSICAL COMEDY, Dance, Art, TV, Filmmaking—Public Performances, sports. Nation's foremost summer training center, Lake Sunapee, N.H. Coeducational, 11-19. 8 weeks. $1,150. Beginners Showcase, Dept. 14G, 240 East 76th Street, NYC, 10021. 212-249-9288.

CAMP KAPITACHOUANE, Kapitachuan Club, Province Quebec. Canoe and fishing trips in central Quebec. A-trip (ages 15-18), five weeks on Rupert River. B-trip (14-15) and C-trip (12-13), four or eight weeks. Eleven boys, three counselors each trip. R. Beebe, Jr., The Gunnery School, Washington, Connecticut 06793; C. H. Williams, Salisbury School, Salisbury, Connecticut 06068.

IMPROVE YOUR CHESS on Narragansett Bay during July. Roger Williams College, Bristol, Rhode Island, offers HIGH SCHOOL STUDENTS informal instruction, playing principles, tourney play, summer recreation. Details: Adventure in The Arts.

CAMPS

HAS YOUR TEENAGER OUTGROWN "CAMP"? Investigate Vagabond Ranch, Granby, Colorado. 26th summer. Unregimented ranch/travel program. Boys, girls 13-17. Charles D. Pavek, Washington, Connecticut 06793.

SYMPHONY ORCHESTRA, CONCERT BAND. Stage Band, Art, Drama, Dance, Creative Writing, College English. University of Georgia credit. Coed, from age 12—10th year, nonprofit. 3 weeks, June 11th-July 2nd, $195 (plus college fees where applicable). Jekyll Island, Georgia. Address: Musemont Fine Arts Camp, SR, Columbus College, Columbus, Georgia 31907.

RETIREMENT LIVING

RETIREMENT LIVING AT ITS FINEST at Crestview Center in the heart of the residential metropolitan Toledo (Ohio) area. A specially-developed community where retired people share the security of health services, the comfort of never being alone, the assurance of protection against inflation, the independence of coming and going as they please. Life lease or a new monthly fee plan available. For complete information, write Mr. Maurice Seiple, Director of Development, Crestview Center, Harroun Road, Sylvania, Ohio 43560.

PRIVATE SUITE in well-staffed American home in Cuernavaca, Mexico. Garden, pool, gourmet meals, cultured atmosphere. References exchanged. SR Box F-544.

VACATIONS

TENNIS: FLORIDA KEYS—"Zen" Method Instruction. Hawthorne Bissell pro at Pelican Cove Resort. Islamorada: 664-4884/305-664-2811.

WHALER'S INNE, Mystic, Connecticut—Inviting, homey seatown hostelry, walking distance to famed Mystic Seaport marine museum. Doubles $14-$24; 4 persons $20-$24. Reserve by mail or phone.

1780 LOG HOUSE — Superbly restored, furnished, equipped, charming Appalachian setting year round. Choppingdale Tree Farms, Deerfield, Virginia 24432.

FAVORITE HIDEAWAY IN PATAGONIA . . . where Saturday Review readers . . . and SR editors go. Circle Z Ranch, Patagonia, Arizona 85624. Brochure.

SAN JUAN, PUERTO RICO. The Duffys' by the Sea, a tropical guest house where convivial people sometimes solve world problems—but more often forget them. Excellent beach. Sympathique bar. Reasonable. Box 12232, Loiza Station.

NASSAU—Relax in 1-2-3 room apartments. On excellent beach, pool. Cable Beach Manor, Box 263, Nassau, Bahamas.

PELICAN COVE MOTEL AND MARINA—Florida Keys, immaculate oceanside apartments, beach, swimming, fishing, skindiving, tennis, shelling, birdwatching, loafing. Literate, congenial company on balmy tropical isle, Islamorada. Phone 305-664-2811. THE SHARY'S.

ECHO VALLEY — Secluded housekeeping cabins near Mount Rushmore. Keystone, South Dakota 57751.

MARTHA'S VINEYARD ISLAND. Escape to island pleasure for charm, beauty and friendliness. Lovely old harbor towns, breathtaking scenery, cameo beaches, whispering ocean, towering cliffs, amiable living, all sports. Hotels, cottages, efficiencies, motels, guest houses. Tell us your needs, arrival, length of stay. Martha's Vineyard Information, Vineyard Haven 4, Massachusetts 02568.

CARIBBEAN SEA—Idyllic beach. Superb snorkeling. Cabana efficiencies. CARIBE PLAYA, Patillas, Puerto Rico.

SAN FRANCISCO ON A BUDGET? Charming, centrally located. Hotel Beresford, 635 Sutter Street.

BUCKS COUNTY — If you can't be a house guest in Bucks County, be ours. The 1740 House is a charming country inn. 24 rooms, each with terrace, overlooking the Delaware River. For a brochure, write: 1740 House, Lumberville, Pennsylvania 18933. Tel. 215-297-5661.

RAINBOW BEND FISHING CLUB—where wintertime is June time. Folder. Box 2447, Marathon Shores, Florida Keys, 33052.

(Continued on page 96)

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VACATIONS

(Continued from page 95)

SUN VALLEY, IDAHO—Luxurious, split-level, 3 bedroom, fully-equipped condominium available for seasonal or weekly rental, $75 day. Also for summer months, $600 month. Ideally situated, center of village, shuttle bus to lifts, free use of heated pool. Call Janie Coleman, 208-726-5321.

DAVID'S FOLLY. Country living on Maine Coast. Seafood, garden vegetables, blueberry pies, coffeepot always on stove. Minerva Cutler, Brooksville, Maine.

GASCON RANCH. Rociada, New Mexico. Southwestern hospitality midst Alpine surroundings.

THE SEASIDE, unspoiled Longboat Key, Florida 33577. Year 'round resort on private beach.

CARIBBEAN HIDEAWAY ISLAND—Luxury housekeeping apartments, beach, pool. Blue Horizons Hotel, Box 41, Grenada, W.I.

FLORIDA KEYS—ISLAMORADA. Box 222R, Drop Anchor Resort Motel. AAA. Relaxed oceanfront tropical living. Efficiencies. Pool. Brochure.

HOTEL ON SMALL ISLAND—Pool, superb beaches, remote, peaceful. $25 double. Write Sportsman's House, Vieques Island, Puerto Rico 00765. 809-741-3751.

COLORADO MOUNTAINS — Rent one of thirty professors'/physicians' modern vacation homes in remote 1,300 acre ranch near National Forest. Antialcoholic owners prefer kids, quiet families seeking rugged mountain recreation. LCR, Box 84, Buena Vista, Colorado 81211. 303-395-2364.

MONTEGO BAY—Large new villa, superior furnishings, 3 bedrooms, 3 baths. Large pool, beach privileges, ocean view. Staff 3. Six persons weekly $650 to April 15th. $400 to December 15th. SR Box F-533.

THOMPSON HOUSE COTTAGES—Pemaquid area, New Harbor, Maine 04554. Large, new housekeeping cottages directly on ocean. Fireplaces, electric heat. May-June openings. Open May 1st-November 1st. Tel. 207-677-2317.

PARADOR MARTORELL, inn by world famous Luquillo Beach. Box O, Luquillo, P.R.

RELAXED ISLAND TROPADISE. Endless beach, pool. Caribe Adventure Inn, 158S, Sanibel Island, Florida 33957.

WINDJAMMER VACATION—Sail from Rockland, Maine to picturesque islands and harbors in Penobscot Bay. $140 weekly. Brochure. Schooner RICHARD ROBBINS, West Bath, Maine. Phone 207-443-3805.

JEWEL BOX ELEGANCE. Lighthouse Inn, 52 room mansion showplace of the shore at New London, Connecticut. 2½ hours from Gotham. Superb food. E.P. Doubles $15 up. Brochure S.

SAN FRANCISCO'S alfa inn—Family oriented Motel-Apartments. Spacious living. Reasonable rates. Write for Brochure. 2505 Lombard Street, 94123.

MAINE. Bogtrotters, botanists, birders, other boarders. Roam, read, relax by the sea. The Bucks, Craignair, Spruce Head, Maine 04859.

VERMONT'S FAMOUS FAMILY RESORT on Lake Champlain. Complete Color Brochure. TYLER PLACE, Box 133, Highgate Springs, Vermont 05460.

PUERTO RICO. Beachfront house, weekly rental. Write Zone M-251, Bayamon 00619.

VACATION WORKSHOPS

WEST COAST Summer Humanities Workshop—coed, for high school students—Claremont Men's College, June 25th-July 22nd. Box 25, Inglewood, California 90306.

HIGH SCHOOL STUDENTS—Join us for an ADVENTURE IN THE ARTS in July at Roger Williams College, Bristol, Rhode Island 02809—right on Narragansett Bay. Art, Music, Drama, Crafts. Write: Mrs. C. R. Sanderson.

VACATION WORKSHOPS

STUDY IN ASPEN. July 24th-July 29th. Guitar in elementary classroom; Choral materials/Performance Techniques for School and Church; Rock Music in Teaching. Two hours graduate credit. Write Aspen Workshops, Colorado University, 970 Aurora, Boulder, Colorado 80302.

SUMMER WORKSHOP: Mime, Opera, Acting. June 18th-July 29th. $490. Write Valley Studio, Spring Green, Wisconsin 53588.

SUMMER STUDIES ABROAD

GERMANY—FRANCE—SPAIN—ENGLAND. SCHILLER COLLEGE—See "Studies Abroad." Liberal arts, language, theatre.

PHOTOGRAPHY WORKSHOP: Mexico. Small group, personal instruction. Richardson, Box 6356, Carmel, California 93921.

THEATRE BUFFS INTERNATIONAL. All ages. London University, modern accommodations, meals, plays, excursions, lectures, seminars. 2 weeks, $235* July 10th, 24th, August 7th. *air fare additional. Symposium Seminars Abroad, 714 Park Towne West, Philadelphia, Pennsylvania 19130.

COLLEGE CREDIT. Italian Study tour $875. June 12th-July 13th. College Humanities Consortium, Hampton, Virginia 23368.

LIVE! STUDY! TRAVEL ABROAD! Pre-College/College. Accredited universities in Europe. Study language, literature, art, music, drama. A Great Summer . . . Low Student Rates. Continental Study Projects, Inc., 527 Madison Avenue, New York, N.Y. 10022.

JOIN TIME-TESTED language-travel Programs, based in Vienna or Strasbourg. 13th consecutive German, 6th French Summer Schools. June 15th-August 31st. Write: College of Wooster, Wooster, Ohio 44691.

IRELAND OFFERS exceptional academic experiences for international college students. Write Institute of Irish Studies, U.S. Office, Franconia, N.H. 03580.

BRITISH THEATRE. Summer 1972. Plays, workshops, celebrity lectures. Four hours credit. $1,195 pays all. Write: Theatre Department, Southern Methodist University, Dallas, 75222.

ROME, ITALY. Diversified curriculum. Outstanding faculty. Etruscan archaeological program. Classes June 12th-July 19th. $760. Trinity College/Rome Campus, Hartford, Connecticut 06106.

SUMMER ABROAD: Age groups 14-18, 17-22, 10-14. 4-6 weeks, from $595. Language-study-travel. Sports and camp; underwater archaeology. Programs in France, Spain, Switzerland, Austria, Mexico. Cost includes flights, much sightseeing, festivities. European Language Institute, SR, 507 Fifth Avenue, New York, 10017.

HIGH SCHOOL SPANISH PROGRAM — One month in beautiful hacienda in Colima, Mexico. Write: Richard Hancock, University of Oklahoma, Norman, Oklahoma 73069.

SUMMER SESSIONS AT SEA. World Campus Afloat accredited study cruises to South Pacific and Asia. Workshops, seminars, classes and travel for educators, businessmen, other adult groups. Brochure: Chapman College, CC13, Orange, California 92666, or phone 714-633-8821, Ext. 317.

AIMS-International—European summer study and travel. Ages 15-20, programs of language study or comparative cultures and lifestyles. Chaperoned; Academic Credit. Write: Registrar, AIMS-International, 1053 31st Street, N.W., Washington, D.C. 20007.

SPAIN—BARCELONA. Accredited program in English and Spanish, June 19th-July 28th. Write Professor Modesto Diaz, California State College, Fullerton, 92631.

GREECE: PAINT IN THE SUN . . . Fine Arts Workshop on beautiful Aegean island, Samos. Distinguished artists, poets, lecturers. Monthly sessions June-September: $200. Inquire: PYTHAGOREION INSTITUTE OF PAINTING, P.O. Box 1404, Kansas City, Missouri 64141.

HAWAII—six weeks, $545. Undergraduate and Graduate credits. All meals, housing, air round trip from Los Angeles. Students, teachers, adults eligible. Write: WVTS, 4217 Ethel, Studio City, California 91604.

SUMMER STUDIES ABROAD

FILM IN BRITAIN: Third Annual Seminar, London, June 26th-July 28th. Six graduate credits. Conducted by Dr. Ray Fielding and Kenneth Adam, former BBC-TV head. Covers all aspects of contemporary British film. Also seminars on "British Broadcasting in Transition" and "Mass Media in Mexico." School of Communications, Temple University, Philadelphia, Pennsylvania 19122.

SUMMER STUDY-TRAVEL in India (16-20 years). Marcia Frost, Emma Willard, Troy, N.Y. 12180.

YUCATAN—other Mexico. Anthropological trip. Educational. Small group students 14-18. 7th year. Box 4486, Stockton, California 95204.

SUMMER ON A GREEK ISLAND Aegina Arts Centre happens on the Greek island of Aegina offering workshops in music, painting, poetry, theatre, photography, dance, archaeology, Greek. World-famous lecturers. Surrounded by sun, sea, wine, and friends of all ages. One month tuition $300. AEGINA ARTS CENTRE, 136 West 52nd Street, NYC, 10019. 212-LT 1-1150.

FILM SCHOOL Summer Workshop. PAFI, Apartado 1106, Cuernavaca, Morelos, Mexico.

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KINGSLEY DOUBLE-CROSTIC NO. 1978

Reg. U. S. Patent Office

By Thomas H. Middleton

DEFINITIONS	WORDS
A. Flat, round teacakes	13 22 38 50 78 100
B. Ancient name of the Aegean Sea	103 111 126 144 154 36 47 76 86 122 161
C. Rough, disorderly person	184 198 19 62 69
D. Northernmost of the large Channel Islands	120 155 173 182 204 9 37 53
E. *Power of action*	81 89 196 230 5 33 203 238
F. Peels off in thin fragments	240 55 74 97 201 213 222 1 17 34
G. Mounted sentries in advance of the outposts of an army	44 80 88 106 117 141 149 200
H. Republic on the Gulf of Guinea (2 wds.)	207 226 235 18 142 152 128 170 244 4
I. Play by Thomas Middleton (2 wds.)	51 73 110 168 189 206 223 2
J. Posturer	14 63 72 83 95 107 156 197 211 220 26 133 145 171
K. Gives fresh meaning to (as a word or phrase) (comp.)	192 6 24 101 139 159 180 231
L. Lightweight case for a hat or other articles of apparel	79 125 137 183 195 218 90
M. Flabby-muscled, sluggish	221 165 186 39 91 131 146 210 234
N. Shameless; brazen	12 29 66 93 136 59 118 134 193

DEFINITIONS	WORDS
O. Architrave of a classical temple	41 56 92 112 147 177 236 8
P. Wild, frenzied, unrestrained	31 70 124 179 105 164 15 113 150 190
Q. M. Willson's Music Man "_____ up and down the square"	194 64 216 130 174 20 54 109
R. Chaplin film	237 21 217 45 52 94 212 148 188
S. Inciting to lust	82 123 127 153 167 219 232 71 35
T. Supplementary; reserve	43 199 138 225 32 96 176 46 209
U. Quick-tempered one, supposedly	57 158 243 23 49 185 10
V. Peg _____: British actress (1714?-60)	65 84 208 214 227 98 30 143 11 104
W. In a risky spot (4 wds.)	114 75 224 25 85 187 40 242 129 166
X. Furniture ornamentation consisting of carved medallions, arabesques etc., esp. 17tth cent. Eng (2 wds.)	157 115 7 191 202 132 169 175 162 67 27
Y. Cock of the walk, big cheese	241 229 108 239 233 28 135 181
Z. Perplexing, mysterious	58 121 99 16 163 205 228 215 48
Z¹. Cut down; economize; reduce expenses	77 61 160 151 119 87 102 42
Z². Plot of ground where young plants are grown before transplanting	60 3 140 68 178 172 116

DIRECTIONS

Don't let the definitions scare you. If you can guess five or six of these WORDS correctly, you should be able to solve the Double-Crostic . . . When you've guessed a WORD, fill in the dashes, and also write each letter in its correspondingly numbered square in the diagram. When all the squares are filled in, you will have a quotation from a published work. Dark squares indicate the ends of words. If there is no dark square at the right side of the diagram, the word carries over to the next line . . . You should be able to see words and phrases begin to form in the diagram on the basis of having just a few letters. Enter the letters you can guess into the diagram and the blanks in the defined WORDS, and you'll find yourself working from WORDS to diagram and back, solving the puzzle . . . The initial letters of the defined WORDS spell the name of the author and the title of the work from which the quotation was taken. This acrostic feature can be very helpful to the solver.

1 F	2 I	3 Z²		4 H	5 E	6 K	7 X	8 O	9 D	10 U	11 V	12 N	13 A		14 J	15 P	16 Z	17 F
18 H		19 C	20 Q	21 R	22 A	23 U		24 K	25 W	26 J	27 X	28 Y	29 N	30 V	_	31 P	32 T	33 E
34 F	35 S		36 B	37 D	38 A	39 M	40 W	41 O		42 Z¹	43 T	44 G	45 R		46 T	47 B	48 Z	49 U
50 A	51 I	52 R	53 D		54 Q	55 F	56 O	57 U	58 Z	59 N	60 Z²	61 Z¹	62 C		63 J	64 Q	65 V	66 N
67 X	68 Z²		69 C	70 P	71 S	72 J	73 I	74 F	75 W	76 B		77 Z¹	78 A	79 L	80 G	81 E	82 S	83 J
84 V	85 W		86 B	87 Z¹	88 G		89 E	90 L	91 M	92 O	93 N	94 R	95 J	96 T	97 F	98 V	99 Z	100 A
101 K		102 Z¹	103 B	104 V		105 P	106 G		107 J	108 Y	109 Q	110 I	111 B	112 O	113 P	114 W	115 X	116 Z²
	117 G	118 N	119 Z¹		120 D	121 Z	122 B	123 S	124 P		125 L	126 B	127 S	128 H	129 W	130 Q	131 M	132 X
133 J	134 N	135 Y		136 N	137 L	138 T	139 K	140 Z²	141 G	142 H		143 V	144 B	145 J	146 M		147 O	148 R
149 G	150 P	151 Z¹		152 H	153 S	154 B	155 D	156 J	157 X	158 U	159 K		160 Z¹	161 B	162 X		163 Z	164 P
165 M		166 W	167 S		168 I	169 X	170 H	171 J	172 Z²	173 D		174 Q	175 X	176 T	177 O		178 Z²	179 P
	180 K	181 Y	182 D		183 L	184 C	185 U	186 M	187 W	188 R	189 I	190 P		191 X	192 K	193 N		194 Q
195 L	196 E	197 J	198 C	199 T	200 G	201 F	202 X		203 E	204 D	205 Z	206 I	207 H	208 V	209 T	210 M	211 J	212 R
	213 F	214 V		215 Z	216 Q	217 R	218 L	219 S	220 J	221 M		222 F	223 I	224 W	225 T	226 H	227 V	228 Z
229 Y	230 E	231 K		232 S	233 Y		234 M	235 H	236 O	237 R	238 E	239 Y	240 F		241 Y	242 W	243 U	244 H

Solution of last week's Double-Crostic will be found on page 14 of this issue.

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True.
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